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A

LITERAL TRANSLATION

OF

EURIPIDES'S HIPPOLYTUS

K. [Two or more works]

AND

IPHIGENIA.

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DUBLIN.

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T O
THE STUDENTS
O F
TRINITY COLLEGE
D U B L I N.

I HAVE attempted the following Translation of Euripides, from a sense of the great difficulty that usually occurs to most Junior Sophisters, in reading the original. I endeavoured to render it as literal as possible, convinced that a loose translation could hardly remove any part of the difficulty, which was my principal object in undertaking this work. Should it tend to make the Original appear more easy, or to improve the diligence of those amongst my Fellow-students, for whom it was particularly intended, I will consider

sider the time bestowed on it happily employed. As a literal interpretation was my chief aim, I hope my good-natured readers will excuse want of elegance in the style, and receive the first attempt of timid inexperience, with that generous indulgence, which from the liberality of your respectable body, I am encouraged to expect.

I have the honor to be,

Gentlemen,

Your most obedient,

And most humble servant,

M. TUOMY.

A
LITERAL TRANSLATION
OF
EURIPIDES'S HIPPOLYTUS,
AND
IPHIGENIA.

V E N U S S O L A.

I Am known by the name of the Goddess Venus, powerful and celebrated amongst mortals, and amongst all that reside in heaven, and in the ocean, as far as the Atlantic limits, enjoying the light of the sun. I exalt those that revere my power, but humble such as entertain proud thoughts against me. For to the race of the immortals also, it is natural to be pleased with honours from mankind. I'll soon evince the truth of these remarks: for of all the inhabitants of this country of Træzene, Hippolytus alone, the son of Theseus, progeny of the Amazonian dame, and pupil of the chaste Pitheus, declares I am the vilest of the deities. He loathes the genial bed and ventures not on marriage;

B

riage; but adores Diana the sister of Phœbus, and daughter of Jove, esteeming her the greatest of the immortals. And always in company with that virgin, chases the wild beasts from their haunts, through the verdant forest, with his swift hounds, enjoying more than mortal society.

I envy him not these pleasures (wherefore should I?) yet I will this very day punish Hippolytus for his offences against me. But, having long since formed most of my preparations, I have not now occasion for much labour, for as he was formerly returning from Pittheus's house to the land of Pandion, to see and be initiated in the great Eleusinian mysteries; Phædra his illustrious stepmother beheld, and (by my machinations) was seized with a violent passion for him. And even before her arrival at this country of Træzene, she erected a temple to Venus, at the rock of Pallas, that commands a view of this place, through her affection for an absent object. And she proved from the name thenceforth to continue, that the goddess obtained that residence in compliment to Hippolytus. But since Theseus, as an expiation for shedding the blood of Pallas's sons, fled from the country of Cecrops, and sailed hither with his wife, submitting to a year's exile from his native home; the wretched queen languishes here in silence, groaning and frantic from the stings of love: and not one of her domestics is conscious of her malady. But it is not proper that her passion should terminate in this manner.

I'll

I'll make Theseus sensible of the matter; it must be divulged; and the father shall destroy this determined enemy of mine with those wishes which Neptune ruler of the ocean yielded as a gift to Theseus; that as far as three requests he would implore the god for nothing in vain. 'Tis true, Phædra is illustrious, but still she perishes: for I do not consider her destruction of greater weight than that my enemies should not suffer such punishment as may redound to my honour. But I must depart from this place, for I perceive that Hippolytus this son of Theseus approaches, having left the labours of the chace, and a numerous train of attendants with shouts follow after, celebrating the goddess Diana in songs of praise: because he does not see the gates of hell open to receive him, and that this is the last day he is to behold.

HIPPOLYTUS, *Chorus of attendants.*

Hipp. Advance sounding the praises of celestial Diana, Diana daughter of Jove, whose peculiar favourites we are.

Cho. O holy, sacred, most venerable goddess, hail, progeny of Jove, hail, Diana, daughter of Latona and Jupiter, most lovely of the virgins, who, in the wide extent of heaven, inhabit the magnificent mansion, the splendid palace of Jove.

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HIPPOLYTUS.

Hipp. Hail, Diana ! most charming and beauteous of the heavenly maids.

I have dressed and brought to you, my patroness, this woven wreath, from the unpolluted mead ; where no shepherd presumes to feed his flocks, and no mower's steel has entered : but the bee ranges through the pure blooming meadow, and the morning waters it with heavy dews. They who are not indebted to instructions, but in whose minds temperance, upon all occasions, has been by nature implanted, are permitted to pluck its sweets, but this is not allowed to the wicked. My beloved mistress, accept this braid for your golden hair from a pious hand ; for on me alone, of all mankind, is this honour bestowed, that I enjoy your company, and share in your conversation. I hear your voice, but cannot behold your face. May I close the period of my life as it began !

Atten. Prince (for the gods alone are entitled to the name of lords) will you admit a faithful advice from me ?

Hipp. Undoubtedly : for otherwise I deserve not to be reputed wife.

Atten. Do you know the custom established among mortals ?

Hipp. I know not : but wherefore do you ask me ?

Atten. The custom is to abhor disdainfulness, and manners unfriendly to the public.

Hipp. Justly indeed : for what proud man is not detestable ?

Atten.

Atten. Is any respect procured by a courteous address?

Hipp. Very much, truly: and profit with little labour.

Atten. Do you suppose this prevails likewise amongst the gods?

Hipp. Yes: because mortals are governed by laws derived from the gods.

Atten. Why therefore do you not, with reverence, address an awful goddess?

Hipp. Whom? Beware, lest your lips transgress.

Atten. Venus, who stands here before your door.

Hipp. Because I am chaste, I salute her at a distance.

Atten. However she is venerable and illustrious amongst mankind.

Hipp. Different gods and men are pleasing to different dispositions.

Atten. You would be happy, if possessed of proper discretion.

Hipp. No god pleases me that must be worshipped in darkness.

Atten. We ought, my child, discharge due honours to the gods.

Hipp. Depart, my companions, retire to your habitations, and prepare a repast. A plentiful table after the chase is agreeable. You are likewise to refresh my horses; that I may, when satisfied with food, yoke them to my chariot, and take proper exercise. But as to thy Venus I bid her a long adieu.

Atten.

Atten. But we (for we must not follow the example of youths) with such sentiments as servants ought to express; pay our respects before thy statues, O sovereign Venus! It is thine to extend mercy, if some entertaining proud notions, from an impulse of youth, should drop any rash expressions. Seem not to listen to them: for the deities ought to be wiser than mortals.

STROPHE I.

Chorus. A certain rock is said to pour forth water supplied from the ocean, and to emit from its summit a deep well to be drawn up with buckets. There a friend of mine washed her purple robes in the clear stream, and laid them on the side of a warm sunny cliff, from whom first I received the intelligence, that my queen,

ANTISTROPHE I.

Afflicted with a destructive distemper, confines herself to her palace, and covers her beauteous head with a fine veil. I am informed she has kept her body, those three days, pure from the nourishment of Ceres, which has not touched her lovely lips, and is resolved, in silent sorrow, to hasten to the fatal limit of her life.

STROPHE

STROPHE II.

Because you are possessed, my daughter, either by Pan or Hecate, or the venerable Corybantes, or by the frantic mother that ranges the mountains, or from your transgressions against Diana (who delights in the chase) you are oppressed by her, not having atoned for neglecting a due offering of cakes. She wanders through Limne, over the earth, and in the liquid pools of the briny sea.

ANTISTROPHE II.

Or some female in the palace has fascinated your illustrious spouse, ruler of the Athenians, by a stolen embrace in your bed; or, some messenger having sailed from Crete, has arrived in this harbour, hospitable to mariners, with intelligence to the queen: and her soul is involved in grief, that confines her to her bed from this melancholy.

EPODE.

The painful and grievous difficulty of childbirth, usually attends the delicate constitution of women. This acute pain formerly shot through my womb; but I invoked the heavenly Diana mistress of the bow, that mitigates those pangs, and she resides with the deities

deities, always a peculiar object of my homage.

ANAPÆSTI.

But here is the old nurse before the door, conducting the queen from her palace. The sorrowful gloom of her brow increases. My soul is impatient to know what the matter is, and wherefore the distempered body of the queen is emaciated.

NURSE, PHÆDRA, CHORUS.

Nurse. O evils and hateful diseases of mortals! how shall I, or how shall I not treat you? Behold this light is bright, the air pure, and the bed of your sickening confinement brought out. For to be conducted hither was your whole request: but soon you will hurry back again to your apartment. You change suddenly, and are satisfied with nothing: the present enjoyment does not please you, but you consider the absent more agreeable. Sickness is preferable to attendance on a patient. The former is a single evil, but in the latter is united affliction of mind with manual labour. The whole life of man is crouded with bitters, and there is no ease from trouble. But because surrounding darkness envelopes in mists that other state happier than life, we are mistakenly fond of this. This is admired on earth, from our inexperience of a life hereafter

after, and ignorance of the realms beneath, but by fabulous reports we are led into mistakes.

Phæ. Lift up my body. Support my head. I am enfeebled in the support of my limbs, my friends. My maids, sustain my tender arms. My head-dress is too cumbrous to bear. Remove it, and expand my locks on my shoulders.

Nurse. Take courage, my child, and put not yourself to the trouble of removing your body. You shall easily endure your sickness with quietness and noble fortitude. It is the lot of mortals to be exposed to affliction.

Phæ. Alas! how could I get a drink of pure water from a clear fountain, and repose myself, reclined under a poplar, in a grassy meadow?

Nurse. My child! what language is this? You should not utter such things in public, nor drop expressions that border on distraction.

Phæ. Conduct me to the mountain, I'll repair to the woods and pine-trees, where the game-destroying hounds springing on the dappled stags pursue them. Gods! I am impatient to rouse the dogs, and holding in my hand a Thessalian pointed spear to hurl it from my yellow locks.

Nurse. Why, my child, do you admit those thoughts? What concern have you with hunting? Why do you desire fountain water?

For near the citadel is a rock incessantly pouring out a clear stream, whence you might obtain a drink.

Phæ. Diana, patroness of Limne, near the sea, and of the course resounding with horses feet ; would I were in your plains managing Venetian courfers!

Nurse. What rash expressions have you again uttered ! Now you ascend the mountain, impelled by a desire of hunting ; but again you are eager for courfers on the dry beach. It requires profound divination to discover what god leads you astray, and perverts your reason, my daughter.

Phæ. Oh wretched am I ! What have I been doing ? Whither have I wandered from my sound judgment ? I was distracted ! I have fallen by the vengeance of a deity, alas, how miserable ! Nurse, cover my head again ; for I am ashamed of my expressions. Hide me. The tears trickle from my eyes, and my face is averted through shame. It pains me to recover my reason ; for though madness is a misfortune, yet it is better to perish insensible of our state.

Nurse. I am covering you, but when will death hide my body ? A long life teaches me many new lessons. It would be the interest of mortals to form moderate friendships with one another, and not such as penetrate to the very marrow of their souls ; but that the affections of their minds should be flexible for the purpose

pose of being relaxed and contracted ; but it is an oppressive burden that one soul should be affected for two as I am pained to excess for this lady. It is remarked that deep-rooted affections yield more pain than pleasure, and are more opposite to a state of health ; thus I approve less of extremes than of moderation : and the wise will concur with me in opinion.

Chorus. Venerable dame, faithful nurse of Queen Phœdra ; we perceive those piercing agonies ; but we know not what her disorder is. We would be glad to enquire and be informed by you.

Nurse. Though I anxiously enquired, I know not, for she is unwilling to reveal it.

Chorus. Nor what the source of those evils has been.

Nurse. *You know as much of it as I do, for she keeps the whole a secret.

Chorus. How feeble and emaciated her body appears.

Nurse. Why not, she has not tasted food those three days.

Chorus. Whether through disgust or a resolution to die ?

Nurse. A resolution to die ; for she fasts in order to put an end to her life.

Chorus. What you say astonishes me, if this behaviour satisfies her husband.

* Literally you agree with me : *venis eodem mecum* : or *convenit mihi tecum*.

Nurse.

Nurse. But she conceals the evil, and acknowledges not her disorder.

Chorus. Does he not perceive it in her countenance ?

Nurse. No, because he happens to be absent from this country.

Chorus. But don't you employ compulsion to endeavour to discover her malady and distraction of mind ?

Nurse. I had recourse to every means, but effected nothing more thereby ; however I'll remit nothing of my zeal even yet, that you likewise may be present to testify how I am affected to my lady in distress. Come, my dear child, let us both forget our former words ; become more chearful, banish the gloom of your brow, and the resolution of your mind. I'll drop whatever impropriety I have uttered heretofore, and have recourse to more pleasing words ; and if you are afflicted with any calamity that should not be published ; these women here are ready to assist in alleviating your disorder. But if your disaster might be divulged to men, make it known that it might be described to physicians. Come, why this silence ? silence becomes you not, my daughter ; but either reprove me if I expressed any thing harsh, or comply with this my request if reasonably made. Speak. Turn your eyes hither. Oh ! miserable am I. Women, we are taking all this trouble to no purpose, we are as far from our object as at first, for she was not then affected by

by my request, nor can she be persuaded now, but yet be assured (you may if you please be more perverse than the sea) that by your death you destroy your children, who will have no share in their paternal inheritance. I swear it by the warlike Amazonian Queen who brought forth an illegitimate son with the sentiments of a lawful heir, to be a lord over your children. You know him well ; I mean Hippolytus.

Phæ. Alas !

Nurse. Does this affect you ?

Phæ. You have ruined me, nurse, I beseech you mention not this man again.

Nurse. Observe, you have the perfect use of your reason, and though possessed of it, you will not assist your children and preserve your life.

Phæ. I love my children, but by another calamity I am tossed about as in a storm.

Nurse. Your hands, my child, are undefiled with blood.

Phæ. My hands are pure, but my mind has been polluted.

Nurse. Does it proceed from an injury received from any enemy ?

Phæ. A friend has involuntarily ruined me against my will.

Nurse. Has Theseus been guilty of a crime against you ?

Phæ. May I never be found guilty of injuring him !

Nurse. What dreadful cause is it that impels you to your destruction ?

Phæ.

Phæ. Leave me to my transgressions, as I transgress not against you.

Nurse. I will not willingly comply : nor will I depart from you.

Phæ. What do you purpose ? do you intend to force me thus, clinging to my hand ?

Nurse. Nor will I ever part from your knees.

Phæ. O ! unhappy woman, misery shall be your lot if you come to be informed of mine.

Nurse. What greater misery could befall me than to be deprived of you ?

Phæ. You will be ruined, but to me the affair procures honor.

Nurse. And will you suppress this honour notwithstanding my earnest solicitation ?

Phæ. Yes ; because from shameful actions I contrive to produce glorious deeds.

Nurse. By telling 'em therefore you will appear more glorious.

Phæ. Depart, I pray you, and release my right hand.

Nurse. No, since you have not granted me the boon you ought.

Phæ. I will grant it, for I respect your venerable hand.

Nurse. I will be silent therefore, for it is yours now to speak.

Phæ. Oh ! wretched mother ; on what a monstrous object have you placed your affections !

Nurse. Do you speak of her passion for the bull, or why insinuate this ?

Phæ.

Phæ. And you, ill-fated sister, wife of Bacchus !

Nurse. My child, what is the matter ? will you abuse your relations ?

Phæ. And I the third am thus miserably doomed to perish.

Nurse. I am amazed, where will these words end ?

Phæ. It was from thence my misfortunes sprung up long since.

Nurse. I am as far from knowing what I wish to be told as before.

Phæ. Alas ! could you but repeat for me what I would say !

Nurse. I am no prophets to explore mysteries.

Phæ. What is meant by saying mankind love ?

Nurse. A very pleasing but painful passion too, my child.

Phæ. Of these I have experienced one.

Nurse. What say you, my child, do you love any man.

Phæ. Who at length is that son of the Amazonian Queen.

Nurse. Do you speak of Hippolytus ?

Phæ. You hear yourself, not me, repeat the name.

Nurse. Alas ! what have you said, my child ? how compleatly have you ruined me ! my friends, this is intolerable ; I will not bear to live ; the day is hateful ; the light I behold is
disgustful

disgustful to me ; I'll cast, I'll fling my body from some precipice, and by my death deliver myself from the incumbrance of life ; fare ye well, I'll endure life no longer ; because the chaste, though involuntarily, are still subject to this pernicious passion. Venus was not a deity but something more powerful than a deity ; who has ruined this woman and me with our whole family.

STROPHE.

Chorus. You have perceived, you have heard our Queen incoherently relate her dreadful, her intolerable sufferings. Would I had perished before your reason was impaired ! Alas ! wretched in your afflictions, O ! cruel calamities the constant food of mortals. You are undone, you have published your shame. What time will evermore await you ? some new destruction will fall upon this palace ; nor is it any longer a doubt how Venus's machinations shall ruin you, O ! unhappy daughter of Crete.

Phæ. Træzenian matrons, who inhabit this remote extremity of the land of Pelops, I have often in different points of view considered, during the slow revolving nights, how the life of mortals was corrupted, and to me their vicious actions appear not agreeable to the nature of their understanding ; for sound judgment is implanted in many, but that ought be thus considered. We understand and are sensible of good,

good, but do not labour to attain it; some through indolence, but others, because they prefer some pleasure to virtue. There are many pleasures attendant on life, namely, long conversations, ease a pleasing evil, and shame of which there are two kinds; one not indeed culpable, but the other the destruction of families. If the opportunity of distinguishing between them was evident they would not be called by the same name; since, therefore, I had considered and known this, there was no charm with which I was likely to be destroyed, so as to lose the use of my reason, but I will relate to you the plan of my mind; when love had pierced me, I considered how I might bear it most decently; from that time therefore, I began to conceal and smother the disease; but the tongue is not to be trusted, which understands how to regulate the counsels of others, but from itself it suffers the greatest evils; again I resolved bravely to withstand this passion, and conquer it by chastity; but lastly, as I could not subdue Venus by these means, it seemed to me most adviseable to die; no one shall defeat this resolution, for be it my lot not to be unnoticed when I perform glorious actions, nor to have many witnesses when I do a shameful deed. I was aware that the fact and compliance with this passion was liable to infamy; besides, as I was married, I was perfectly sensible that I must be universally detested. May she perish in tortures who first defiled her bed in the
arms.

arms of an adulterer. But this vice originated with women of illustrious families ; for when the great think proper to commit crimes, they appear so many virtues to the humble. I abhor those that are chaste only in words, and take indecent liberties in private. O sea-born Venus ! how can such presume to look their husbands in the face, and not tremble at the darkness, the accomplice of their guilt, and at the roofs of their habitations, lest they, at any time, should speak and accuse them ? This, my friends, is the very motive that will put a period to my life, lest I be discovered to disgrace my husband, or the children I bore ; but that they may reside in the celebrated city of Athens, blessed with freedom, and liberty of speech, and illustrious with respect to their mother. For it enslaves the mind of a man, however possessed of fortitude, to be conscious of the shameful actions of his parents, and it is said a just and honest disposition, in whomsoever found, is alone equivalent to life. But time holding a mirror before their deeds, as before a youthful virgin, at length points out the wicked, in whose rank may I never be seen !

Chorus. How perfectly charming is chastity, and what applause it obtains from mankind.

Nurse. Mistress, your misfortunes lately threw me suddenly into a violent terror. But now I perceive I was mistaken ; and with mankind second considerations are generally the wisest : for your suffering was neither uncommon nor extraordinary

extraordinary, but the anger of a deity light upon you. You love (what surprising circumstance is there in that ?) with many others ; and will you be impelled by your passion to destroy your life ? All mankind should beware of loving their relations now, and they that are likely to love them hereafter, if, for that reason, they must die. Venus is irresistible if she rushes upon us with great force. She assails, with gentleness, such as yield ; but whomsoever she discovers haughty and disdainful, she seizes upon, and subjects them to inconceivable abuses. Venus glides through the air, and dwells in the waves of the ocean, all things derive their origin from her. 'Tis she disseminates and inspires love, by which all the inhabitants of the earth exist. They that are acquainted with the works of the ancients, and are themselves always conversant with the Muses, know how Jove was formerly inflamed with a passion for enjoying Semele. They likewise know how the bright Aurora transported Cephalus to heaven through her affection for him. And still they reside in heaven, and fly not the society of the gods, but endure their situation, forced, in my opinion, by necessity. And will you not bear with your lot ? Your father must have got you on some determined, certain conditions, or under the dominion of some other gods, if you can't comply with these laws. How many of sound wisdom, do you suppose, when they see their beds defiled,

affect

affect not to perceive it ? And how many fathers assist their children who transgress, to gratify their passions ? For this is an established principle with wise men, to endeavour that dishonourable actions may be secret. Nor does it become mortals to be too accurate in the regulation of their lives. The builder himself does not finish with exact neatness the roof with which habitations are secured. Having fallen into that state, how do you expect to emerge ? If, mortal as you are, you have a greater flow of pleasure than pain, you are very successful. My dear child, drop your mad resolution and your insult. For it is no less than an insult to desire to be superior to the gods. Endure your passion. A deity has ordered those things. As you are indisposed, give a happy turn to your disease. There are incantations and soothing charms. At length some remedy will be discovered for your distemper. Surely men would seek a long time without finding, if women would not discover those resources.

Chorus. Phædra, indeed, she recommends what is more expedient in your present misfortune. However, I applaud your purpose ; but this applause is more disagreeable than her advice, and more painful to you to listen to.

Phæ. It is this that has ruined populous cities, namely, too plausible speeches ; for we ought not to admit what pleases the ears, but that whereby others might become honoured.

Nurse.

Nurse. Why thus gravely preach? We have no use of this specious language, but of the man you love. We must determine the matter speedily, by giving a faithful relation of your passion to him. If your life had not been in this danger, and if you had not been a chaste woman, I would never have encouraged you to this for your gratification or pleasure. But now the great effort is to preserve your life; and the means are not culpable.

Phæ. O vile speech! Won't you close these lips, and never more drop such infamous language?

Nurse. Infamous! But better for you than those punctilios of honour, and more useful is the action if it saves your life, than that empty name in which you would die exulting.

Phæ. Do not, I pray you, (for you propose a useful but shameful advice) proceed farther in such counsels, that it would be prudent in me to resign my soul to love. But if you dress dishonourable actions in fair words, falling into what I now fly from, I shall be undone.

Nurse. If this is your opinion, you should not have gone astray. But since the matter stands thus, be directed by me. This is the second favour I requested. I have at home charms to assuage your passion, I have just now thought of what, without shame or injury to your reason, will deliver you from this disease, unless you are too perverse. But we must procure
from

from him you love some pledge : either a word or piece of his robe, and of the pledges of both form one bond of love.

Phæ. Is this cure an ointment or a potion ?

Nurse. I know not. Be it your wish, my child, to be relieved not informed.

Phæ. I very much fear I will find you over-wise.

Nurse. Rest assured, you are too fearful ; but of what are you now apprehensive ?

Phæ. Lest you recount any of these particulars to the son of Theseus.

Nurse. Permit me to proceed, my child, I'll dispose of this matter to your advantage ; if you, O sovereign sea-born Venus, assist me. But it will suffice to acquaint the rest of my friends within with the remainder of the plan I have formed.

CHORUS—PHÆDRA.

STROPHE I.

Chorus. O love ! who dost infuse desire into the eyes, and conveyest soft pleasures to the souls of those with whom you engage ! never appear to me attended with mischief, nor rush upon me with immoderate rage. For neither the force of lightning, nor the thunderbolt hurled from on high, is such as
the

the shaft of Venus, which Cupid, the son of Jove, shoots from his hand.

ANTISTROPHE I.

In vain at the river Alpheus, or at the shrines of the Pythian Apollo, doth Greece repeat the sacrifice of oxen, if we pay not due honours to love, the sovereign of men, son of Venus, and guardian of the pleasing genial bed, who can ruin and involve mortals in all kinds of misfortunes at his approach

STROPHE II.

The Æchalian maid (till then a stranger to the genial bed, to a husband, or to the nuptial rites; inexperienced and flying away) Venus having united in her native palace to Alcmena's son, with slaughter, smoke, and a bloody ceremony, like an infernal fury consigned her on him—O ill-fated in her marriage!

ANTISTROPHE II.

O sacred wall of Thebes! O Dirce! were you to speak, you would concur in relating how Venus approaches: for with a blazing thunderbolt she sunk in a bloody fate the parent of illustrious Bacchus, and the wife of Jove! for she is truly formidable. She diffuses her inspiration through all places, and hovers round like a bee.

Phæ.



Phæ. Silence, my friends ; we are ruined.

Chorus. What tumult is this, Phædra, in your palace ?

Phæ. Hold. I hear a noise from within.

Chorus. I am all attention : but this is an inauspicious prelude.

Phæ. Wretched am I. Alas, how miserable in my sufferings !

Chorus. What sounds do you utter ? what exclamations do you pour forth ? say what overpowering voice terrifies your mind, my queen ?

Phæ. We are undone. Stand at the door here, and listen to the uproar that arises within.

Chorus. You are at the door. The noise proceeding from the palace concerns you. Speak ! Inform us what evil has befallen you.

Phæ. Hippolytus, the son of the brave Amazon, is loud in imprecating dreadful curses on my nurse.

Chorus. I hear the sound indeed, but cannot clearly distinguish the voice. The voice has reached you through the door.

Phæ. He proclaims her aloud the concert of iniquity, and betrayer of her master's bed.

Chorus. I am wretched from those misfortunes. My dear Queen, you are betrayed. What counsel shall I give you, for your secrets are divulged, and you are destroyed ?

Phæ. Alas ! Alas !

Chorus. You are betrayed by your friends.

Phæ.

Phæ. She destroyed me by disclosing my misfortunes, seeking a remedy for my disorder, friendly indeed but not honourably.

Cho. How then? How will you behave after suffering intolerable distress?

Phæ. I know but one resource, which is to die immediately, the only remedy of my present evils.

HIPPOLYTUS, NURSE, CHORUS, PHÆDRA.

Hipp. O Mother Earth, and bright beams of the sun, of what horrid words have I heard the unutterable sound!

Nurse. Be silent, my son, lest any should hear your exclamations.

Hipp. Impossible to be silent, when I hear such guilt.

Nurse. Nay, I beseech you by your fair right hand.

Hipp. Let not your hand approach me, nor touch even my robe.

Nurse. I implore you by your knees, do not destroy me.

Hipp. How could I, if, as you say, you expressed nothing criminal.

Nurse. This conversation, my son, should not upon any account be divulged.

Hipp. Whatever is honorable becomes more honorable by being declared in publick.

Nurse. My son, you should not despise your oath.

C

Hipp.

Hipp. My tongue alone swore : but my mind is free from the obligation.

Nurse. My son, what do you mean ? will you destroy your friends ?

Hipp. I disclaim them. No miscreant is acknowledged a friend by me.

Nurse. Pardon, my son. 'Tis natural for mortals to err.

Hipp. O Jupiter ! why have you given as an inhabitant to enjoy the light of the sun, woman that deceitful pest to men ? For if you designed the propagation of the human race ; it is not with the assistance of woman you ought to have granted it : but men by offering in your temples, Brass, Iron, or massy Gold, should be allowed to purchase a race of sons, every one for an adequate offering, and dwell with freedom in their habitations without women. But now as soon as we intend to introduce this evil into our family, we exhaust the treasures of our house. From this it appears how great a nuisance woman is : for the father that got and educated her, after laying down her portion, turns her out to get rid of the pest. But the unhappy man that receives the noxious plant into his house, rejoices to deck this worthless statue with beautiful ornaments, and expends the riches of his family in labouring to adorn her with gaudy apparel. He is under a necessity, if connected with a worthy family, of being content to keep his bitter associate. Or if he meets with an amiable wife and worthless kinsmen ;

kinsmen ; he compensates the evil with the good. But happiest of all is he, in whose house is fixed a wife of no reason, but useless through simplicity. I hate a philosophical lady, and may my house never contain a woman of greater knowledge than befits her ! For Venus plants the greater evils in the breast of knowing dames ; but the simpleton, from her narrow understanding, is destitute of the power of mischief. No servant should have access to women. Their society should consist of mute beasts, that they might have no opportunity to speak to any human being, nor to be addressed by him in their turn. But now vicious themselves they concert mischievous schemes within, and their emissaries diffuse them without. Thus you, O abandoned wretch ! came to treat with me about betraying the unpolluted bed of my father, words from which I will purify my ears by an ablution in some living spring. How could I then be induced to commit the crime, who even from hearing it think myself polluted. But know, vile woman, you are indebted for your life to my piety. For if I had not been unguardedly engaged in swearing by the gods ; I should never have restrained myself from relating these things to my father. But now I will depart hence, during Theseus's absence from this country, and keep silence. But I'll come back at my father's return, and observe how you and your mistress dare look him in the face. I'll be assured of your impudence,

having a trial of it now. Perdition to you ! I'll never be tired of detesting women, not though any should accuse me of obstinately repeating my abuse of them ; for they are always uniformly wicked. Let some one therefore teach them to be virtuous, or suffer me perpetually to inveigh against them.

CHORUS. PHÆDRA. NURSE.

Chorus. O miserable hapless fate of women, what plan or project have we, thus disappointed, to resolve the perplexity of this event ?

Phæ. We met with just punishment—O earth and sun how shall I escape this fate ? or how, my friends, conceal my disaster ? What God will be found to assist me ? What mortal to aid or co-operate in my criminal designs ? My present misfortune comes to put a miserable period to my life. I am the most ill-fated of women.

Chorus. Alas, my Queen, all is over. The schemes of your servant miscarried, and your situation is deplorable.

Phæ. Vilest of wretches and destroyer of your friends ! How have you treated me ? may Jupiter my grandfire blast you with his thunder, and uproot you from the earth ! Have I not commanded you (I foresaw your design) to keep those things secret that occasion my present affliction ? But you could not conceal them ; wherefore I shall no longer be able to die with

a fair fame, but I must fly to some new resolution : for this youth, inflamed to the soul with wrath, will inform his father of your guilt in accusation of me, disclose to the aged Pittheus my disaster, and fill the whole earth with most shameful reports. Destruction to you, and to all that are prompt dishonorably to oblige their friends, contrary to their approbation !

Nurse. You may indeed condemn my faults, for the grief that afflicts you, overcomes your reason ; but I likewise can, if you permit me, make answer to your charges. I reared you, I am full of affection to you, but in seeking a cure for your malady, I found what I did not wish. But if I had succeeded, I should be numbered with the wise, for we get a character of wisdom in proportion to our success.

Phæ. Is it just, and satisfactory for me that, after wounding me, you should only affect to forgive my words ?

Nurse. We are disputing too long. I have not acted with discretion. But, my child, 'tis possible, notwithstanding what has happened yet, in some degree to preserve you.

Phæ. Cease your words. You advised me dishonorably already, and attempted guilt. Depart from me, and attend to yourself, for I myself will direct my own concerns rightly.

PHÆDRA—CHORUS.

Phæ. But you, illustrious daughters of Træzene, grant this favour, at my earnest request, to bury in silence what you have heard in this place.

Cho. I swear by the venerable Diana, daughter of Jupiter, that I will never reveal any of your misfortunes.

Phæ. You have spoken honorably. But after having carefully considered, I find one resource in my present affliction, so as to render the life of my children reputable, and relieve myself in my present disaster, for I will never, to preserve my single life, disgrace the house of Crete, nor appear before Theseus after those shameful deeds.

Cho. Do you intend to commit some irreparable mischief ?

Phæ. I am resolved to die, but how to die, this I shall now consider.

Cho. Better words, my queen.

Phæ. And do you give me a better counsel. But I shall please Venus, that ruined me, by yielding up my life this day. I'll die, subdued by bitter love. But at my death I will prove destruction to another, that he may learn not to exult too much in my misfortunes ; but that bearing a part of this disorder with me, he might be taught moderation.

STROPHE

STROPHE I.

Chorus. I wish I were in the caverns of lofty cliffs ; where some deity might transform me into a winged bird among the feathered flocks ! I would soar over the briny waves along the Adriatick shore, and the streams of the Po : where in their lamentations of Phaeton his three unhappy sisters pour into the blue water the amber transparency of their tears.

ANTISTROPHE I.

And take a journey to the fertile shore of the musical Hesperides, where the ruler of the azure seas allows no farther passage to mariners ; marking out the awful boundary of heaven which Atlas supports, where ambrosial fountains stream from the apartments of Jupiter's palace, and the divine munificent soil increases the happiness of the Gods.

STROPHE II.

O Cretan galley with white spreading sails, which through the liquid roaring waves of the deep, conveyed our queen from her happy mansion, a service productive of a most melancholy marriage ! She came with an unhappy fate from both countries : or at least from Crete to famous Athens ; and on the shore of Munichium

nichium they bound the twisted ends of the cables, and disembarked on firm land.

ANTISTROPHE II.

Wherefore her soul has been afflicted with the dreadful disease of unlawful love inspired by Venus. But overpowered by her painful misfortunes, she ties a suspended noose from the roof of her nuptial chamber, and prepares it for her snow-white neck through her terrors of the unrelenting deity : having preferred an honest fame, and resolved to free her soul from the tormenting passion of her breast.

SERVANT—CHORUS.

Serv. Hasten your aid all you who are near the palace. My mistress, wife of Theseus, is strangled.

Cho. Alas ! all is over. The queen is no more. She is suspended in a hanging noose.

Serv. Will you not hasten ? Will not some one bring a sharp weapon wherewith we may cut this knot round her neck ?

Semich. What shall we do, my friends ? Do you advise us to enter the palace and release the queen from the fastened cord ?

Semich. What ! Are not her young attendants present ? Excessive officiousness is not consistent with safety in life.

Serv. Extend the wretched corpse at full length

length. This is an office painful to our lords.

Cho. The ill-fated woman, from what I hear, has perished, for they are already laying her out as dead.

THESEUS—CHORUS.

The. Women, do you know what clamour this is within? The loud cries of the servants have reached my ears. My family deigns not to receive me joyfully with open gates, as a man returning from the oracle. Did any recent calamity happen to the venerable Pittheus? His life indeed is far advanced; but it would still afflict us that he should yet be lost to this family.

Cho. The misfortune falls not upon the old o Theseus! young are they whose death will afflict you.

The. Woe is me! Are any of my children deprived of life?

Cho. They live, their mother having died in a manner most shocking to you.

The. What say you? Is my wife dead? By what fate?

Cho. She tied a hanging collar and strangled herself.

The. Wasted with grief! or, compelled by some distress!

Cho. This is all we know: for we are just arrived at your palace to lament your troubles.

The. Alas! why have I crowned this head

with a garland of flowers ? Ill-omened votary of the oracle as I have been. Remove the bars of the doors, my servants. Throw open the bolts, that I may behold the bitter sight of my wife, who, by her death, has ruined me.

Cho. Alas ! wretched woman, in your severe misfortunes you have perished ! you have effected so much, that the action of your desperate hands involves this house in confusion. O bold attempt ! O violent death ! and by a dreadful fatality. But what has destroyed your unhappy life ?

The. O wretched ! O ill-fated am I from those evils I endured ! Of my misfortunes this is most severe. O fortune, how oppressively have you fallen upon me, and mine ! This is an unexpected calamity from some evil genius : nay a ruin that makes life a burden ; and wretched as I am, I see so vast a sea of troubles before me, as makes it impossible for me ever to emerge again or stem the current of this disaster. What words should I express to convey, o ill-fated woman, an adequate idea of your miserable state ? for like a bird escaping from the hand, you disappeared, and in a rapid flight shot into the realms of Pluto. Alas, bitter ! very bitter are my woes indeed. But I derive this lot from the resentment of the deities, long since incurred by some of my ancestors.

Cho.

Cho. My prince, these evils fell not on you alone. The loss of your amiable wife has been felt by many others.

The. In infernal darkness would I gladly reside dying in obscurity, as I am thus miserably bereaved of your most beloved society. For you have destroyed me rather than perished yourself. By whom at length shall I be told whence this destructive fate assaulted your ill-fated heart? Let some one inform me of the deed; or does their masters house contain a swarm of my servants to no purpose? Unhappy and wretched am I on your account: To what intolerable and inexpressible ruin of my family have I been witness! But I am utterly undone. My house is converted into a desert, and my children into orphans.

Cho. You have deserted, you have deserted us O dearest and best of women, whom the light of the sun, and of the night-enlightening moon, has beheld, O hapless wretched man; how great is the misfortune your family endures. My swimming eyes are drowned in tears for your situation. I am long since trembling for the ill consequences of this event.

The. Ha! But what intelligence does this tablet hanging from her dear hand mean to communicate? Does the unfortunate woman prepare this letter to make some request to me about my marriage bed and children. Be confident, my ill-fated spouse, no other wife shall enter the bed or house of Theseus. And indeed

deed the impression of the gold ring of her who is no more, seems to court my touch. Take and open the tye of the seal, that I may see what information this epistle purposes to convey.

Cho. Alas ! a god heaps in succession this new addition to my former calamities : therefore this accident added to what hath already happened, would be intolerable for my life to encounter ; for I perceive the house of my prince falling to ruin, and, alas ! incapable of existing any longer. O fortune ! if possible, destroy not this family, but hear my prayers, for like a prophetess, I foresee an omen of ill-fortune.

The. Alas ! what other evil is this crowding upon the former, not to be endured nor expressed ? Miserable am I indeed.

Cho. What is the matter ? Speak, if I may partake of the account.

The. The tablet declares aloud atrocious guilt. How shall I escape this weight of woe, for I am ruined and destroyed ? What a strain of affliction have I seen expressed in this writing, wretch that I am ?

Cho. Alas ! you utter words that announce mischief.

The. I shall no longer contain within the passage of my lips, this pernicious destructive guilt, though horrid to relate. O Citizens ! Citizens ! Hippolytus has dared by force to defile my bed, despising the awful eye of Jupiter.

ter. But, oh ! father Neptune, destroy my son with one of those three wishes you formerly promised me ; and let him not escape this very day ; if you granted me these wishes with certainty.

Cho. By the gods I conjure you, my prince, recall that wish again, for you will be hereafter sensible that you are mistaken. Be persuaded by me.

The. 'Tis not possible ; and besides I will expel him from this country, and he shall be smitten with either of these two fates. Either Neptune regarding my imprecations, shall dispatch him dead to Pluto's mansions : Or, driven from this land, he shall drag a life of pain wandering in a foreign country.

Cho. Behold, Hippolytus himself your son has seasonably arrived. But, King Theseus, remit your destructive rage, and consult in the best manner the safety of your unhappy family.

HIPPOLYTUS, THESEUS, CHORUS.

Hipp. I came with speed, my father, upon hearing your exclamations. I know not wherefore you are lamenting, but would wish to be informed by you. Ha ! what is the matter ? I perceive, my father, your wife is dead (this is a cause of excessive surprise) from whom I have just now parted : who not long since beheld the light. What happened her ? In what manner has she been killed ? Father, I
would

would be glad to know from you. Are you silent ; There is no use of silence our in troubles, for the mind, curious to know all things, is found even impatient in misfortunes. But it becomes you not, father, to conceal your misfortunes from those that are friends, nay more than friends.

The. O ! mankind who learn many things to no purpose, why do you teach ten thousand different sciences, and devise and invent all things ? But still one thing remains which you know not, nor endeavour to discover, namely, to teach wisdom to such as are not possessed of discretion.

Hipp. You speak of a profound sage indeed, who could force fools to be wise. But (because you reason unseasonably father) I fear your tongue, on account of your misfortunes, wanders at random.

The. Alas ! it would be necessary that some clear mark of their friends should be pointed out to mortals, and a proof of their dispositions ; and who is the real and who the fictitious friend : and that all men should have two voices ; the one sincere, the other as it happens ; for this purpose, that the latter when resolved upon injustice, might be convicted by the sincere, and that we should not be deceived.

Hipp. Hath any friend traduced me in your ear, and do I labour under suspicion without being guilty ? I am filled with horror, because your expressions, wandering from their seat of reason, terrify me.

The.

The. O human nature ! how far shall it proceed in its progress ? What period shall be put to boldness and impudence ? for if guilt encreases each succeeding generation, and the following be considerably more wicked than the former ; the gods must add another earth to this, to be sufficient to contain the unjust and wicked. Behold that miscreant who, though sprung from me, dishonored my bed, and is manifestly proved by the deceased, to be the most profligate of mankind. But since you have proceeded to such villainy, dare to shew thy face here to thy father. Do you live in society with the immortals as a man of extraordinary virtue ? Are you chaste and pure from guilt ? I could not give credit to your boasting, nor impute to the gods such a depraved judgment. Now exult and impose on men by using food consisting of vegetable diet ; and under the patronage of Orpheus rave with empty pride, cultivating only the fumes of much learning ; which appears from the guilt, in which you have been detected. I charge all to fly far from such, for they lay snares with plausible words, though plotting infamous deeds. She now is dead. Do you suppose this exempts you from danger. 'Tis from this circumstance you are most condemned O infamous wretch ! for what oaths or informations could be more convincing than this tablet, to make it impossible for you to escape the charge.

Will

Will you alledge that she hated you, and that a stepson is naturally detested by the legitimate children ? You prove her a cheap disposer (prodigal) of life, if from her hatred to you she forfeited what was most valuable to her. Or will you assert that folly is not in men, but is by nature implanted in women ? But I am sensible young men are not more perfect than women ; when love disturbs their youthful breasts. The sex of the men as an additional circumstance increases their intemperance. Now therefore (why should I argue thus, as the dead, the most unfallible witness, is present against your excuses) begone an exile from this country with the greatest speed. And neither return to Athens built by heavenly hands, nor to the limits of the country which my sceptre sways. For if I permit myself to be softened by intercessions after having suffered such treatment from you ; Corinthian Synnis shall not testify that I slew him, but that I vainly boast : nor shall the Scironian cliffs near the sea confess that I was the scourge of villains.

Cho. I know not how I could call any mortal happy, for their former success changes and falls to decay.

Hipp. Father the agitation and distraction of your mind is dreadful. This charge that has so many plausible reasons to support it, if any should examine it, would be found unfair. I am an inelegant speaker with the multitude, but more wise among my acquaintance, and a
small

small circle ; but this has its advantage, for they who are considered foolish among the wise, are more eloquent with the populace. But still from the misfortune that oppresses me I am forced to speak. And I will first proceed with that, which you first urged in order to ruin me, as if unable to reply a word. Observe this light and this earth. One man doth not exist in them (though you should deny it) more pure than I : for I understand first to worship the gods, and cultivate the friendship of such as will attempt no transgression, but have a sense of shame, and will not desire evil actions, nor aid others in perpetrating shameful things. I am not a deluder of my companions, father ; but am the same to my friends absent as when present. But I am pure particularly from that one circumstance in which you imagine you have now detected me ; for to this day my body is free from the pleasures of the bed ; nor do I know more of this thing than I have heard from reports and seen in pictures ; nor have I a desire to examine those things, possessed as I am of a chaste mind. But if you cannot be persuaded of my chastity, you ought to shew how it is corrupted. Whether because her form excelled all other women in beauty ? Or because I could expect to become master of your house by obtaining your bed to which the inheritance was annexed ? I should be foolish and destitute of reason indeed, or is it because regal power is desirable to the wise ? Far from it, unless a thirst for monarchy has perverted the reason
of

of those to whom it is pleasing. I would, it is true, be first in the victories of the Grecian games, but in the government, to maintain the second rank always happy with the most eminent of my friends ; for happiness is in such a man's power ; and the absence of danger gives him pleasure superior to that of monarchy. One only of my arguments is not yet mentioned, but you have the rest. If I had a witness of the same integrity with myself, and that she had been alive when I debated, from strictly examining you would discover the guilty from their actions. Now, I swear by Jupiter the guardian of oaths, and by the earth, that I never attempted your bed, that I never wished it, nor entertained a thought of it. Or, if I am guilty, may I perish ingloriously, and dishonorably without a city or habitation, an exile wandering over the earth ; and let neither sea nor earth receive my dead body. But whether she put an end to her life through fear, I know not, for I am permitted to say no more. She has obtained a character of chastity without being chaste ; but I who am really possessed of it, have practised it to my ruin.

Cho. You have produced a sufficient refutation of the charge, in pledging the oaths of the gods, a weighty testimony.

The. Must not he be a downright forcerer and deceiver, who by his promptness to swear has trusted he would defeat my resolution after having dishonoured his father.

Hipp. And I am much surprised at your
conduct

conduct father ; for if you had been my son and I your father, I would put you to death and not punish you with banishment, since you could presume to violate my wife.

The. How properly you have mentioned this. You shall not die thus as you have laid down a plan for yourself (for instant death is most pleasing to the wretched) but an exile wandering far from your native land, you shall drag a life of pain in a foreign country, because this is the reward of the impious.

Hipp. Alas ! what do you intend to do ? Will you not await time as a witness against me ? but expel me from my country.

The. Beyond the ocean, and extremity of Atlas, if I had power ; so much do I detest your head.

Hipp. Without examining the proof of an oath, or witness, or the voice of prophets, will you banish me from the land untried ?

The. This tablet that admits no oracle, fairly condemns you. But as for these birds that fly over us, I bid them a long adieu.

Hipp. O Gods ! why will I not open my lips when I am destroyed by you whom I revere. By no means, I could not possibly persuade him with those excuses I ought to prevail with, and in vain should I violate the oaths which I have sworn.

The. O ! how your piety kills me ; will you not instantly depart from your native land ?

Hipp.

Hipp. Where shall I poor wretch direct my steps ? into what friend's house shall I enter, expelled for such a charge as this ?

The. Into his, who is glad to receive as friends, the seducers of his wife, and accomplices of criminal actions.

Hipp. Alas ! this pierces my heart, and draws tears from me, that I appear and am judged guilty by you.

The. It was then you ought to feel compunction, and guard against the evil, when you had the impudence to insult your father's wife.

Hipp. O mansion, I wish you could speak for me, and testify if I have been a guilty man.

The. You have recourse to dumb witnesses. This action without speaking clearly points out your guilt.

Hipp. Oh ! I wish it were possible to stand opposite, and view myself ; I have shed such copious tears for the misfortune into which I have fallen.

The. You were much more accustomed to esteem yourself, than to treat your parents with that dutiful respect you justly ought.

Hipp. Oh ! ill-fated mother. Oh ! melancholy birth. May no friend of mine be ever a stepson ?

The. Will not you, my servants, drag him away ? Have you not long since heard me commanding him to be driven into exile ?

Hipp.

Hipp. Any one of these that touches me shall repent it, but if you think proper drive me with your own hands away from this country.

The. I will do that if you obey not my orders ; for no compassion touches me for your exile.

Hipp. It is resolved upon it seems. O miserable am I ! How I feel those disasters ! but I know not how to express my sense of them. O daughter of Latona, dearest of the deities to me ; who residest with me and art my companion in the chace ; we will depart from illustrious Athens. Farewell the city and land of Erechtheus ! O country of Træzene, how many blessings do you contain to make youth happy ! Farewell, for the instant of my speaking is the last I shall ever see you. Come, my youthful comrades of this country ; salute and conduct me from this land ; as you shall not behold another man more chaste, though this should not be the opinion of my father.

STROPHE I.

Cho. Truly the providence of the gods, when I reflect on it, dispels my trouble. But conceiving in my hope some wise being ; I despair when I examine the fortunes and actions of men :

men : for they variously change with uncertainty ; and the life of mortals fluctuates always in error.

ANTISTROPHE I.

I wish fate by divine impulse would grant to my prayers prosperity, wealth, and a mind undisturbed by troubles ; and that I may obtain a reputation neither conspicuous nor on the contrary too contemptible ; and that always altering my flexible morals suitable to the exigence of each succeeding day, I might enjoy continued happiness.

STROPHE II.

For I have a mind no longer serene, and I perceive my hopes frustrated ; since we have seen the brightest luminary of Græcian Athens, by his father's resentment, expelled to a strange country. O ! sands of the shore on which this city stands, and oaks on the mountains which you ascended with a deity after your swift hounds, slaughtering the wild beasts in company with the venerable Diana.

ANTISTROPHE II.

No longer shall you mount the chariot drawn by Venetian horses, tracing the course at Limne with your well-trained steeds. The cheering
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ing musick of the harp shall cease in your father's mansion. The retreats of Latona's daughter on the grass shall no more be hung with garlands. The enjoyment of the nuptial bed contended for by the virgins shall perish by your departure.

E P O D E.

But I from your misfortunes will in tears endure a miserable destiny. O wretched mother! in vain have you borne him. Alas! I am incensed against providence. O Graces, authors of concord! why did you suffer this youth guilty of no crime to be banished his native country far from this mansion?

CHORUS—MESSENGER.

Cho. I perceive Hippolytus's servant, with sorrowful looks, hastening to the palace.

Mefs. Women, inform me, if you know it, where I must go to find Theseus king of this country? is he in this palace?

Cho. He is just coming out from it.

Mefs. O! Theseus, I bring news of important concern to you and to the inhabitants that dwell in Athens and within the limits of the country of Træzene.

The. What is it? Has any recent misfortune befallen the two neighbouring cities?

Mefs. To tell in a word, Hippolitus is no more

more. He enjoys the light but for a moment.

The. By whose hand did he perish ? Did any with enmity attack him, whose wife he dishonored as he did his father's ?

Mess. His own chariot horses destroyed him, and the curses of your lips, which you imprecated upon him from your father Neptune ruler of the ocean.

The. O ye Gods ! and Neptune, how truly have you proved yourself my father in listening to my entreaties ! let me likewise know in what manner he was killed ? how did the lash of justice strike him that dishonored me ?

Mess. We were combing his courser's manes at the shore washed by the waves, in tears because a messenger arrived informing us that Hippolytus driven by you into shameful banishment should never more return to this land. And Hippolytus himself came with the same mournful intelligence to us at the shore, and a numerous train of his dear companions followed after. He ceased, after some time to lament, and said ; why do I thus afflict myself ? I must obey my father's commands. My servants, put my horses to the chariot ; for this city is no more for me. Then every man strenuously exerted himself ; and scarce were the orders issued, when we had the horses ready harnessed in the presence of their lord. He took the reins in his hand over the rail of the chariot, after having clad his feet in his buskins. And
first

first with hands uplifted to the gods, he said. O Jupiter, may I this instant perish ! if I am guilty ; and may my father be convinced of his indignity to me, whether dead or beholding the light ; and with these exclamations, taking his lash, he whipped on his horses together. The servants on foot followed our lord close behind his car, the way that leads to Argos and Epidaurus. But when we had entered a desert, where the shore, on the limits of this country, adjoins the Saronic gulph, there some sound, like a subterraneous thunder from Jove, (an earthquake) gave a heavy crash, dreadful to hear. The horses tossed up their heads, and, kept their ears erect : and violent terror seized us, astonished from whence the noise could proceed. But looking towards the shore washed by the sea, we saw a swelling wave that reached to heaven, so that my eyes were deprived of a view of the Scyronian beach. It hid the Isthmus, and the rock of Æsculapius ; and afterwards swelling still more, and having with a roar cast out a great quantity of foam, mixed with sea-water ; it approached the shore where the chariot stood : but together with the swell, and towering sea, the wave disgorged a bull, a dreadful monster, with whose bellowing the whole country being filled, frightfully resounded. The spectacle appeared scarce tolerable, to us who were looking on. But instantly panick fear seized the horses ; and their lord well-skilled in horsemanship, snatched up the

D

reins

reins in his hand, pulled them, as a mariner pulls the oar, bending back his body, as if suspended from the reins. But the horses champing the well-wrought bitts, spring forward, neither regarding his piloting hand, nor the reins, nor the well-finished chariot : and if the driver endeavoured to direct their course towards the plain country, the bull came before so as to drive them back, terrifying the steeds even to madness. But if with furious minds, they ran towards the cliffs ; he silently approached, and followed close behind the chariot, until he at length overturned it, and shattered the rim of the wheel, by dashing it against a rock. The whole was broken, and the spokes of the wheels, and pins of the axle were shivered aloft. But the miserable youth, entangled in the reins, was dragged along bound in the inextricable knot, dashing his head against the rocks, tearing his flesh, and uttering these words, lamentable to hear. O steeds fed in my stalls, stand and do not destroy me ! O cruel imprecations of my father ! Who will come and rescue the life of a virtuous man ? Though many were willing, yet we were left far behind, but he drops at length, delivered from the tie of the polished reins (I know not by what means) with poor remains of life. As for the horses, they and that accursed monster disappeared somewhere among the mountains. I, O king, am a slave of your family, but I shall never be persuaded of this, that your son is guilty ; not though
all

all womankind were hanged : and all the pines in Ida were filled with accusations, because I know him to be virtuous.

Cho. Alas ! the event of new disasters is accomplished, nor is there any refuge from fate and necessity.

The. From my hatred to the sufferer, I was pleased with this intelligence ; but now through a veneration for the gods, and for him, because he was my son, I am neither delighted nor concerned at his fate.

Mess. What then ; shall we bring, or how shall we dispose of the unhappy youth so as to please your mind ? but consider, and if you take my counsel, you will not treat with cruelty your ill-fated child.

The. Bring him, that I may behold the man who denied that he defiled my bed, and convict him with my arguments, and with the punishment inflicted by the gods.

CHORUS—THESEUS.

Cho. You, O Venus, rule the stubborn minds of gods and men ; and with you the god adorned with glittering pinions ; who hovers round with nimble wings. He flies over the earth, and loud-resounding briny main. The beauteous winged love, into whatsoever frantick breast he rushes, subdues the nature of the beasts that inhabit the mountains, the residents of the waters, and such as the earth,

which the bright sun surveys, doth nourish, and the human race ; for you alone, O Venus, obtain an imperious controul over all those.

DIANA, THESEUS, CHORUS.

Diana. I command you illustrious son of Ægeus, to attend : for I Diana daughter of Latona, address you. Theseus, why thus cruelly delight in this information ? You have impiously murdered your son, persuaded by the false charges of your wife, to what was uncertain ; but you have committed certain guilt. Ought you not therefore through shame hide yourself in the infernal regions, or soaring aloft change your mode of existence ? can you without guilt stir a foot, for you cannot enjoy a moment of your life in the company of virtuous men ? Listen, Theseus, to the situation of your affairs ; though I can profit nothing but give you pain. I came for this purpose to convince you of the virtuous disposition of your child, and how his honor has caused his ruin ; and of the frantick but, in some measure, the generous mind of your wife. For having been stung by the influence of her who of all the deities is most detested by us who are charmed with a virgin life, she conceived a passion for your son, but in endeavouring to subdue her love, she was involuntarily destroyed by a stratagem of her nurse ; who, after binding your son by an oath, informed him of her disorder : but he, as became
him

him, did not comply with her request ; nor again, when abused by you, did he violate the obligation of his oath, from his pious disposition : But she fearing she would be convicted, wrote a false charge, and thereby destroyed your son treacherously, but still she persuaded you.

The. Ah me !

Diana. This speech wounds you ; but be quiet, that by hearing the rest you might lament still more. Do you not remember that you had three certain requests to obtain from your father, one of which you wasted, O infamous man ! against your son, though you might use it against an enemy. Your father, resolving justly, granted what he was bound to, as he had promised ; but you are found to behave infamously to him, and me, in awaiting neither proof, nor the voice of prophets, nor have you made any enquiry, nor submitted the examination to time, but in too great haste poured forth those imprecations against your child, and murdered him.

The. O Queen, I wish I were dead.

Diana. You have perpetrated horrid crimes, but you can notwithstanding even yet obtain forgiveness. For Venus ordered those things should come to pass to gratify her resentment. But the law of the gods is this. None of us wishes to oppose the design another is intent upon ; but we always keep away. For be assured if I had not feared Jove's anger, I would

never incur such disgrace as to permit the death of a man dearest of the human race to me. — But first, your ignorance acquits you from the guilt of malice ; and secondly, your wife by her death has precluded a possibility of investigating her accusation, whereby she persuaded your mind. These misfortunes fall heavy upon you in particular, but I likewise partake of the grief : for the deities are not delighted with the death of the pious. But we bury, in a common ruin, the wicked with their children and habitations.

Cho. But here comes the ill-fated youth, disfigured in his fair body, and yellow locks. O calamity of this house ! What twofold sorrow inflicted by the gods has fallen on this family.

HIPPOLYTUS, DIANA, THESEUS, CHORUS.

Hipp. Ah me ! I have been miserably destroyed by the unmerited curses of an unjust father. I have cruelly perished. Alas ! the tortures pierce my head, and convulsions distract my brain. stop that I may ease my exhausted body. Oh ! cursed set of horses fed by my hands, you, have destroyed and killed me. Alas ! I beseech you my servants, touch my torn body gently with your hands. Who stands here at my right side ? Lift me up carefully, and bear me evenly together, miserable and cursed through my father's error.
O Jupiter

O Jupiter ! do you behold this ? I that pious worshipper of the gods ; I who excelled all mankind in chastity, am plunged headlong into hell totally deprived of life. In vain have I practised works of piety to men. Alas ! now my tortures assault me. Lay down my miserable body. Let death come as a remedy to me. You besides are destroying, are killing me miserable as I am. I could wish for a two-edged sword to pierce myself and close in peace my existence. O bitter curse of my father ! the guilt of my relations polluted with blood, and of my old progenitors is transferred from them, and without ceasing falls upon me. But why on a man not accessory to their crimes ? Ah me ! what shall I say ? or how free my life from this torturing affliction. I wish the dark and dreary fate of death had composed to rest this miserable frame.

Diana. Ill-fated youth, in what a misfortune have you been involved ? but it was the nobleness of your mind that ruined you.

Hipp. Ha ! O divine breath of your inspiration ? for though in torments I feel your presence, and my body is relieved. The goddess Diana must be surely in this place.

Diana. Unhappy youth, she is, of all the deities, the most friendly to you.

Hipp. Do you, my queen, perceive in what a miserable state I am ?

Diana. I perceive ; but it is not allowed me to shed tears for you.

D 4

Hipp.

Hipp. Your huntsman and servant is no more.

Diana. No truly, but even in death you are dear to me.

Hipp. Nor your horseman, nor the guardian of your images.

Diana. Because malicious Venus contrived it so.

Hipp. Alas ! I perceive at length what deity destroyed me.

Diana. She, because you refused to honor her, was enraged, and an enemy to your chastity.

Hipp. I perceive Venus has ruined three of us.

Diana. Namely, your father, you, and lastly his wife.

Hipp. I lament therefore my father's misery.

Diana. He was deceived by the artifice of a deity.

Hipp. Unhappy are you, my father, from these misfortunes !

The. I am ruined, my child, nor do I find any satisfaction in life !

Hipp. I pity you more than myself, on account of your error !

The. I wish I my child, were dead instead of you !

Hipp. O fatal gifts of your father Neptune !

The. I wish they had never occurred to me !

Hipp. What then ? You would certainly kill me, so much were you enraged at that moment.

The.

The. Because I was then deprived by the gods of my reason.

Hipp. I wish mankind were entitled to curse the gods.

Diana. Be pacified ; for the anger, proceeding from the virulence of Venus, falls not upon you unrevenged, even in the dreary infernal mansions, in return for your piety, and virtuous mind. For I will punish, with these unerring shafts, from my own hand, that favourite who of all mankind is dearest to her ; and bestow on you, ill-fated youth ! to recompence your misfortunes, distinguished honors in the city of Træzene. Unmarried maids shall, before their nuptials, cut off their hair, in honor of you, and offer you the mournful tribute of their tears, during a long term of years ; and an emulation shall always subsist between the virgins in celebrating you in their songs : nor shall the passion of Phædra, for you be passed over unrecorded. But son of ancient Cægeus, take your child in your arms, and embrace him, for you destroyed him involuntarily. Men are forgiven their faults, when they are decreed by the gods. And I command you, Hippolytus, to bear no ill-will to your father, as you know the destiny by which you fell. And now adieu, for I am not allowed to behold mortals departing, nor to pollute my eyes with their dying breath. But I perceive you are now approaching this fatal period.

Hipp. Fare you well likewise, at your de-

parture O blessed virgin ! and may you without regret part with a society of long standing. I resign this difference with my father, at your request ; for I have been hitherto obedient to your orders. Alas ! darkness spreads over my eyes. My father, take and support my body.

The. Ah me ! my child, how will you treat your unhappy father ?

Hipp. I perish, and already see the gates of the infernal regions.

The. Do you leave my mind polluted with guilt ?

Hipp. No surely ! for I absolve you from the guilt of this slaughter.

The. What say you ? Do you acquit me as innocent of your blood ?

Hipp. I call the huntress Diana to witness it.

The. O dearest child, how generous you prove to your father !

Hipp. Farewell, may you sincerely farewell, my father.

The. Alas ! O pious and virtuous mind !

Hipp. Pray to have legitimate children, of such dispositions.

The. Desert me not, my child, but courageously hold out.

Hipp. My courage is exhausted, for I am dying, my father ; but cover my face with a garment as soon as possible.

The. O famous territories of Athens, and of Pallas ! of what a great prince are you deprived !

prived ! O wretched am I ! O Venus how frequently shall I remember the mischief you have caused !

Cho. This publick anguish has unexpectedly fallen upon all our citizens. There will be a shower of copious tears, for the lamentable history of the great is most affecting.

A LITERAL

61

A
LITERAL TRANSLATION
OF
EURIPIDES'S HIPPOLYTUS,
AND
IPHIGENIA.

AGAMEMNON—OLD SLAVE.

Agam. Come forth before the tent, my venerable slave.

Slave. I come; but Agamemnon, my prince, what new undertaking are you intent upon?

Agam. You shall hear.

Slave. I hasten, because my age is vigilant, and my eyes are sharp-sighted still.

Agam. What star is that proceeding in his course?

Slave. Sirius, swiftly advancing near the seven Pleiades, still high in the meridian.

Agam. Therefore neither the notes of birds, nor the roaring of the waves are heard; and
the

the silence of the winds overspreads the Euripus.

Slave. But why, Agamemnon, my prince, this hurry from your tent? Silence yet prevails here in Aulis, and the guards of the walls are firm to their station. Let us go in.

Agam. I envy thee, old man, and such as have spent their lives free from danger obscurely and unnoticed, but I envy not those in honorable stations.

Slave. And yet it is in these stations the splendid charms of life are enjoyed.

Agam. But those charms are precarious. Power eagerly desired appears sweet indeed; but loads with bitterness the man possessed of it. Sometimes a neglect of due homage to the gods destroys our lives; but again the various and perverse dispositions of men afflict us.

Slave. I do not approve of such words as these from a monarch. Atreus did not give you birth, Agamemnon, to be compleatly happy. You must be sensible of pleasure and pain; for you are born in a state of mortality: and, though you should not be satisfied with it, it is thus the decrees of heaven are fixed. But you, after having diffused around the light of a lamp, write the letter which you still hold between your fingers, again erase the writing, seal it, break open the seal, then cast the tablet to the ground, shedding copious tears, and require the addition of no other perplexity to make you distracted. Under what affliction or calamity
do

do you labour ? What recent or unusual disaster has befallen you, my prince ? Come, communicate the account to me ; but you will relate it to a worthy and confidential man : for Tyndarus formerly sent me as a part of her dower with your wife, and as a faithful guardian of the bride.

Agam. Leda, the daughter of Thestius, bore three daughters, Phœbe, Clytemnestra my wife, and Helena. The most opulent youths of Greece, came to demand the last in marriage. Violent threats arose, and slaughter was denounced by them against one another, if they should not obtain her. The affair seemed perplexing to her father Tyndarus, whether he should or should not bestow her in marriage, and how he might best manage his situation. At length this expedient occurred to him, that the suitors should pledge their oaths, join their right hands, pour libations on the burning victims, and with imprecations bind themselves to the following conditions : that, him, whose wife the daughter of Tyndarus should become, they would unanimously assist, if any other should seize upon and carry her off from his house, drive the ravisher from her bed, wage war against him, and demolish his city by force of arms, whether a Græcian or a Barbarian. After they had pledged their faith, and that old Tyndarus had over-reached them with a subtle mind ; he allows his daughter to chuse from the suitors that man, to whom the pleasing
gale

gale of love should direct her, and she chose Menelaus (would ! he never had married her. But that judge of the goddesses , as men report, arrived from Phrygia at Lacedæmon, decked in gaudy apparel, and glittering with gold and barbarian riches. The enraptured youth seized and bore away the amorous nymph, conveying her to the cottages of Ida, far from her native country. Menelaus then, with frantick rage, ranged alone through Greece, and called upon them to fulfil their oaths formerly pledged to Tyndarus, as they were bound to assist the injured. Then the Græcians rushing furiously forward, and seizing their arms, assembled here at this narrow streight of Aulis, ready furnished with ships, armour, horses and numerous chariots ; and appointed me commahder, in compliment to Menelaus, as I was his brother. But oh that some other had obtained this honor in my place ! But when the forces were collected and embodied, we were detained here at Aulis, unable to set sail. And the prophet Calchas, when consulted by us in our distress, replied, that we must sacrifice my daughter Iphigenia, to Diana who resides in this country, and that, upon offering her, we would obtain a prosperous voyage, and destroy the Phrygians : but if we did not offer her, this event would not happen. Upon receiving this intelligence, I commanded Talthybius by a loud proclamation to dismiss the whole army, for I would never suffer

fer my daughter to be offered, until my brother, resorting to every possible argument, persuaded me to comply with the horrid proposal: and having written and folded a letter, I dispatched it to my wife, with orders to send my daughter to espouse Achilles, extolling the dignity of the man, and declaring he would not fail with the Græcians, unless a wife of our family was sent to Phthia, I had the art of persuading my wife to this, having devised the stratagem of a pretended marriage to obtain the virgin. Calchas, Ulysses, Menelaus and I, are the only Græcians acquainted with these transactions. But what I then foolishly resolved upon, I countermand in this letter, which, old man, you have seen me, in the gloom of night, opening and sealing again. Prepare, take this letter, and depart for Argos. But I will inform you of the whole subject it contains in its folds, because you are faithful to my wife and family. In addition to my former, I send you this, O progeny of Leda.

Slave. Speak and inform me, that my words may correspond with your letter.

Agam. That you should not send your daughter to the winding bay of Eubœa, to the becalmed waters of Aulis; for we will celebrate your daughter's marriage at another season.

Slave. And is it possible that Achilles, disappointed of the marriage, will not be greatly incensed and swell with rage against you and
your

your wife. This is dangerous, let me know your answer to it.

Agam. Achilles having furnished us with his name not the reality of the deed, knows nothing of the marriage nor of our intent, nor that I declared I would bestow my daughter upon him, to enjoy in his arms the pleasures of the nuptial bed.

Slave. O my prince, you have ventured upon a dangerous enterprise, who, in declaring your daughter should be spouse to the son of a goddess, sent for her to be a victim for the Græcians.

Agam. Alas ! I have been deprived of my reason. Oh ! I am falling into a severe disaster. But proceed with nimble steps, yielding, in nothing, to old age.

Slave. I am hurrying, my prince.

Agam. Repose not yourself now, nor at the fountain surrounded with groves : and suffer not yourself to be soothed by pleasing sleep.

Slave. Speak auspicious words.

Agam. But observe where the roads divide on your way, and watch lest the carriage, that conveys my daughter hither to the Græcian ships, should, in passing along with rapid wheels, escape you unobserved.

Slave. It shall be done.

Agam. Set forward swiftly from the gate, for if you meet her retinue, you are to turn back the reins, and conduct them to the city founded by the Cyclops.

Slave.

Slave. But by what means shall I gain credit to this account from your wife or daughter.

Agam. By preserving the seal you have on this letter. Depart. The bright morning, and fire of the sun's steeds, already light up the day. Aid me in my distress: No mortal is blessed or happy to the end, for none has been born free from affliction.

CHORUS.

STROPHE I.

I arrived at the sandy shore of maritime Aulis, after having sailed through the waves of Euripus, and left my native city Chalcis situated near a narrow streight, the nurse of the springs of the celebrated Arethusa near the sea, that I might behold the Græcian army, and the bark-impelling oars of the Græcian demigods, whom, our husbands inform us, the yellow-haired Menelaus, and illustrious Agamemnon are conducting to Troy, in a fleet of a thousand vessels to recover Helen, whom the shepherd Paris bore away from the reedy Eurotas, the gift of Venus, bestowed when Venus maintained a contest of beauty with Juno and Pallas at the limpid streams.

ANTIS

ANTISTROPHE I.

I passed quickly through Diana's grove, famous for sacrifices, my cheek tinged with youthful blushes, for the purpose of seeing the protecting shield, the armed tents of the Græcians, and their troops of horse. I saw both the Ajaces who reside in the same tent, one the son of Oileus, the other of Telamon, and glory of Salamis, and Protefilaus, and Palamedes descended from the son of Neptune seated and sporting with the carved figures of dice. I likewise saw Diomedes enjoying the pleasures of the discus, and with him Meriones, the progeny of Mars, and wonder of mankind, and Laertes's son, from the mountains of his native islands, and Nereus most beautiful of the Græcians.

EPODE.

I have seen the rapid Achilles fleet as the wind, whom Thetis bore, and Chiron educated, at the shore in his military habit and armour, contending in the race ; but he laboured in this contest of the course, nimbly exerting himself for the victory, against a four horse chariot ; but the charioteer Eumelus, descended of Pheres, shouted aloud, with whom I perceived most beautiful horses, adorned with bits of gold, bleeding from the whip : the two middle horses, that bore the yoke, diversified with

with spotted manes, but the two external horses, that bore the traces, and alternately took the lead in their nimble course, with flame-coloured manes, but dappled as to their solid-hoofed feet, against which Peleides ran close to the rail and wheels of the chariot.

STROPHE II.

I came to the numerous fleet and that immense prospect to satisfy a female curiosity in surveying them. A charming satisfaction ! The Phthiotic army of the Myrmidons holding their oars composed the right wing with fifty swift vessels, and the Nereids stood in golden images on the top of the poop as the ensign of Achilles's army.

ANTISTROPHE II.

An equal number of Argive ships were stationed next to them, of which the son of Mecisteus educated by his grandfather Talaus, and Sthenelus the son of Capaneus were commanders. The son of Theseus brought sixty sail from Attica, and placed them after those in order, having the goddess Pallas drawn by her four winged solid-hoofed horses as an ensign, a happy signal to mariners.

STROPHE

STROPHE III.

I have 'seen the military preparations of the
 Bœotians, consisting of fifty swift-sailing ships,
 adorned with ensigns, and on the prow of the
 vessels an image of Cadmus was placed holding
 a golden dragon : the earth-born Leitus com-
 manded these naval forces. Ajax the son of
 Oileus brought from Phocis and the Locrians
 an equal number of ships, having left the fa-
 mous city of Thronias.

ANTISTROPHE III.

The son of Atreus sent from Cyclopean Mycæ-
 ne the collected forces of an hundred ships,
 (with him came his brother chief, with the af-
 fection of a friend) that Greece might exercise
 vengeance for her that deserted her native
 home, to enjoy the embraces of a Barbarian.
 We saw the Squadron of the venerable Nestor.
 The cloven-footed Alpheus, his country river,
 was exhibited to view as his ensign.

EPODE.

An armament of twelve ships of the CEnians,
 was commanded by their king Guneus. Next
 to them the chiefs of Elis were stationed,
 whom the whole nation call Epeans, but Euri-
 tus commanded them. Meges the son of Phy-
 leus

leus conducted the Taphian forces adorned with white sails, of whom he was king, from the islands of the Echinades dangerous for mariners to approach. But Ajax nourished in Salamis connected the right wing with the left, approaching close to those oared vessels, on the extremity at which he was stationed, with twelve nimble ships, as I was informed : and I beheld his sea forces, against which should the gallies of the Barbarians be opposed, they could not secure a retreat. Here I have heard the shouts and seen the naval preparations for the voyage, but being told the other particulars at home, I have a memory of the united forces.

SLAVE, MENELAUS, CHORUS.

Slave. Menelaus, you dare perpetrate atrocious deeds which you ought not attempt.

Mene. Begone, you are too faithful to your lord.

Slave. You charge me with guilt that does me honor.

Mene. You shall lament if you do what becomes you not.

Slave. It becomes you not, to open the letter I was carrying.

Mene. Nor is it proper for you to convey messages pernicious to the Greeks.

Slave. In vain do you thus dispute. Drop this letter.

Mene.

Mene. I will not part with it.

Slave. Nor will I permit you to take it.

Mene. Quickly therefore shall thy head bleed beneath my sceptre.

Slave. But it is glorious to perish in our master's cause.

Mene. Drop it. A slave to enter into such tedious harangues !

Slave. Agamemnon my lord, we are insulted. He has forcibly wrested your letter out of my hand, and by no means intends to act with justice.

AGAMEMNON, SLAVE, MENELAUS, CHORUS.

Agam. Ha ! what tumult, and indecent language is this at the gate ?

Slave. My relation is better entitled than his to attention.

Agam. Why, Menelaus, have you involved yourself in a dispute with him, and why drag him thus violently ?

Mene. Dare to look at me, that I might thence deduce the beginning of my answer.

Agam. Dare not I the son of Atreus through fear lift up my eyes ?

Mene. Seest thou this tablet ? the bearer of most pernicious words.

Agam. I see, and first deliver it out of your hand.

Mene. Not until I shew all the Græcians its contents.

Agam.

Agam. Do you know, what it is not fit you should know, having broken the seal.

Mene. Yes, to afflict you, I exposed the evils you privately plotted.

Agam. But where did you procure that ? good gods ! what an impudent mind !

Mene. As I stood expecting your daughter's arrival from Argos at the camp.

Agam. But why watch my affairs, is not this an act of shameless insolence ?

Mene. Because curiosity excited me, and I was no slave of yours.

Agam. Is not this cruel ? will I not be allowed to regulate my own family ?

Mene. But your resolution is fickle, at one moment different from the last, at the next different still.

Agam. You have acquired acuteness. A sophistical tongue is a detestable evil.

Mene. And a fickle mind an unjust possession, and faithless to our friends. I mean to prove your guilt, but do not through anger turn away from the truth ? I don't much applaud your conduct. Do you remember, when you contended to obtain the command of the Græcians in the expedition against Troy, not soliciting it in appearance, but wishing eagerly for it, how you humbled yourself, took every man by the hand, held your door open for such of the populace as pleased to enter, and bestowed a courteous salute on every one, in order, though they should be averse from it,

E

endeavouring

endeavouring by your manners to obtain that much desired honor, to which all had an equal title ? But after you had obtained the command, you assumed a different conduct, you were not as courteous to your old friends as usual, you were difficult of access and seldom seen in publick ; but it fits not a man of virtue when successful, to alter his behaviour, but then particularly he should be firmly devoted to his friends, when after his success he is best able to assist them. I first arraign you in what I first discovered you culpable. But again, after your arrival in Aulis, with the united forces of all the Græcians ; you enjoyed no comfort, but were afflicted with disasters from the gods, distressed for a prosperous gale. The Græcians commanded the fleet to be dismissed, and that we should not waste our time in Aulis to no purpose. But how miserable did you think your fame, and how great your confusion, if you were not to command a thousand ships, and fill the plains of Priam with armed forces, and you thus advised with me ; How shall I act ? What other resource shall I discover so as not to be deprived of the command, and lose distinguished honor ? And when Calchas after sacrifice ordered you to offer your daughter to Diana, and promised the Græcians should obtain a favourable voyage. Delighted in mind you gladly promised to offer her : and you freely, not by constraint (say no such thing) dispatched orders to your wife to send your daughter
hither

hither under pretence of marrying Achilles, and afterwards you privately ordered her to return, countermanding the former by a different message, namely that you would no longer submit to be the murderer of your daughter. This is the air that heard you make use of these expressions. Ten thousand have acted like you in the administration of affairs. They exert themselves to obtain power, but they afterwards shamefully resign it. The former happens through the foolish indulgence of the croud, but the latter by a just consequence, as they were incapable of guarding the state. I lament chiefly the fate of unhappy Greece that, when determined to perform something memorable against the barbarians, shall suffer those contemptible wretches to make a jest of us, by means of you and your daughter. I should never be directed by private interest, to select a governor of a country nor commander of an army : Judgment is necessary to the ruler of a state ; for every man is qualified to rule, if he has the good fortune to be possessed of wisdom.

Cho. It is shocking that reproaches and disputes should exist between brothers, when they happen into a contention.

Agam. I wish to reprove you decently and concisely, without raising my brows aloft with impudence, but with modesty, considering you a brother, for the base only are averse from modesty. Tell me what terrors do you breathe

with such bloody eyes ? who injures you ? what are you distressed for ? Do you desire to get an amiable consort ? I have it not in my power to procure one for you, because you but ill governed the wife whom you enjoyed : and shall I, who transgressed not, suffer for your faults ? or does my promotion distress you ? but you desire to hold a beauteous woman in your arms, in contempt of reason and honor. The pleasures of a wicked man are pernicious. But if I, who formerly made a rash resolution, now prudently change it, am I distracted ? you are more entitled to the name, who having lost an infamous wife are eager to recover her, though god ordered this event for your advantage. The silly suitors desirous of marriage swore that oath to Tyndarus (but I suppose Hope effected this rather than you and your power) with whose assistance undertake the expedition. Bu you shall soon be sensible, it was from an inconsiderate mind, you took as auxiliaries those that rashly entered into such obligations, and served against their inclination. I will not murder my children, that for you a revenge for the most profligate of wives, should succeed contrary to all justice. But every night and day would consume me with sorrow, for being guilty of such unnatural and unjust crimes against the children I begot. You are told my sentiments in few words clearly and fairly ; but if you dont wish to resolve with discretion, I will regulate my own concerns properly.

Cho

Cho. These, though indeed differing from your former promises, yet are laudable in sparing your children.

Mene. Alas am I unfortunately destitute of friends ?

Agam. No, if you don't intend to destroy your friends.

Mene. By what instance will you convince me that you are my brother ?

Agam. I am willing to sympathize with you in wisdom; but not in madness.

Mene. It is incumbent on friends to share in the affliction of their friends.

Agam. Exhort me to this, when you are disposed to serve but not to distress me.

Mene. Don't you imagine you ought to bear these distresses in common with Greece ?

Agam. But both Greece and you are mad by the decrees of providence.

Mene. You now exult in your sceptre when you betray a brother : but I will have recourse to different means and to other friends.

MESSENGER, AGAMEMNON, CHORUS,
MENELAUS.

Mess. O Agamemnon, king of all the Græcians, I have arrived and brought your daughter, on whom you formerly bestowed the name of Iphigenia in your native home. Her mother, the beauteous Clytemnestra, accompanies her, with your child Orestes, that you might have

have the pleasure of seeing them after a long absence from home. But because they have performed a long journey, they are refreshing their tender feet at the running stream, and likewise refreshing their horses which they have turned into the verdant fields to graze. I am dispatched in haste before to prepare you for their reception, because the army is already informed of it. Swift tidings have spread that your daughter arrived, and the whole croud are hurrying to behold your child. The illustrious are celebrated and distinguished amongst all mankind. The enquiry is this : is a marriage intended, or what is meant, or did Agamemnon send for his daughter through an impatience to see her ? But from others you might hear such reports as these. They are to present the virgin in the preparatory rites to Diana patroness of Aulis. Who is to marry her ? But come begin the ceremony, as is usual upon those occasions, with baskets. Crown your heads ; and Menelaus, prepare the marriage hymn. Let the musick of the pipe resound through the tent, and the sound of dancers ring, because this day approaches with happiness to the virgin.

Agam. I applaud your fidelity, but go in, the rest shall be properly managed, fortune favouring. Alas ! what shall I say, wretch as I am ? whence shall I begin ? into what inextricable difficulty have I been plunged ? fortune has prevailed so as to become much too wise for all my schemes. How great are the advantages

vantages an humble birth possesses; for those in that state, are permitted to shed tears and speak their afflictions. But such things are inconsistent with a man of illustrious birth, because we have the publick as judges of our conduct, and we are slaves to the multitude. I am ashamed to drop a tear, but on the other hand I blush, not to be permitted to lament, having miserably fallen into this intolerable misfortune. How shall I address my wife, or how receive her? With what a countenance shall I meet her eyes? for in addition to the evils that already oppressed me, she has ruined me by coming uninvited. But it was proper she should come along with her daughter, to celebrate her nuptials, and give away her beloved child, in which particular she will discover my treachery. But as for that illfated virgin; (what virgin? Pluto it seems will soon espouse her) how much do I pity her? I fancy her thus supplicating me. Will you murder me, my father? May you and your dearest friends enjoy such nuptials as this. And Orestes standing near will scream expressively inarticulate, for he is yet an infant. Alas how completely has Paris Priam's son, who involved me in these afflictions, ruined me by marrying Helen!

Cho. I likewise pity you as much as a stranger ought to lament the disasters of Kings.

Menz. Permit me brother to take your hand.

Agam. I permit you because the victory is yours, and I am miserable.

Mene.

Mene. I swear by Pelops the parent of your and my Sire, who begot Atreus, that I will declare to you the sentiments of my mind, and no falsehood but what I really think. When I perceived the tears streaming from your eyes, I pitied you, shed some in my turn, and dropped my former opinions, no longer cruel to you. Now I am of your sentiments, and recommend to you not to kill your daughter, nor prefer my interest to your own. It is not just that you should grieve in order to contribute to my pleasures, that yours should die and mine enjoy the light. For, what do I wish? could I not obtain another amiable wife if I desire a wife. But ought I, whom of all mankind it worst becomes, destroy my brother to recover Helen, an evil at the expense of good? I was inconsiderate and rash at first, but by examining the matter more narrowly, I discovered what it was to kill our children: besides, upon considering our relation, I was seized with compassion for the unhappy Girl, that was to be sacrificed on account of my wife. What has your daughter to do with Helen? Let the army be disbanded, and depart from Aulis. Cease, my brother, to suffuse your eyes with tears, and to excite me also to lament. If you are concerned in any oracle about your daughter; let it not be imputed to me. I resign to you the part that belongs to me. But (it may be objected) I dropped my cruel resolution. I behaved wisely, I altered my intent from my affection

fection for my brother. Such are the manners of the virtuous, always to adopt the wisest counsels.

Cho. Your words are noble, and worthy Tantalus the son of Jove. You disgrace not your ancestors.

Agam. I applaud you, Menelaus, because, contrary to my expectations, you suggested a prudent counsel, such as became you.

Mene. Some disturbances happen between brothers from avarice, and a desire for their patrimony. I detest such connection, productive of bitterness to both parties.

Agam. But we are arrived at an unavoidable necessity of performing the bloody offering of my daughter.

Mene. How ! Who is to force you to slay your child ?

Agam. The whole united army of the Græcians.

Mene. No, if you but send her back again to Argos.

Agam. I may do that unperceived, but I will not be able to conceal this.

Mene. What ? You ought not to be under any great apprehensions from the populace.

Agam. Chalcas will divulge the oracle to the Græcian army.

Mene. No, if he is timely put to death ; and this is easily effected.

Agam. The whole tribe of prophets is an ambitious pest.

Mene.

Mene. And his presence is neither an injury nor advantage.

Agam. But don't you conceive what entered my mind ?

Mene. How can I conceive the thoughts you did not express ?

Agam. That offspring of Sisyphus, is acquainted with all this.

Mene. It is impossible, that Ulysses could do any injury to you and me ?

Agam. He is always full of various wiles, at least with the populace.

Mene. He is full of ambition, a destructive evil.

Agam. Suppose therefore that you see him standing amidst the Græcian army, relating the prophecy which Calchas delivered, and that I promised to offer the victim to Diana, but violated this promise : he will immediately march forth the army, and order them, after killing you and me, to sacrifice my daughter. And should I fly to Argos, they will come, ravage, and destroy the country, and those very walls built by the Cyclops. These are my distresses. Oh ! how wretched I am. How embarrass'd by providence in my present situation ! Be cautious of one thing, Menelaus, as you pass through the ranks, that Clytemnestra be not informed of those particulars, before I take and offer my daughter a victim to Pluto ; that my misery may be attended with as few
tears

tears as possible. But strangers keep strict secrecy.

STROPHE.

CHORUS.

Happy are they that share the pleasures of the goddess Venus moderately and with chastity, bless'd with tranquillity ! The most frantick passions arise, when Cupid with golden locks shoots two different kinds of arrows, to excite desire ; one for a happy fate, but the other to cause distraction of life. O charming Venus, I deprecate this from my bed. Let me enjoy moderate pleasures, and sacred desire. Let me share the joys of love, but reject its excess.

ANTISTROPHE.

The dispositions of mankind are different, and their morals unlike, but virtuous morals are constantly a manifest blessing : And a liberal education contributes much to virtue, for discretion is wisdom, and has the distinguished merit of judging prudently of our duty, in which fame procures us glory, a life unimpaired by time. It is a great merit in women to cultivate virtue by chaste enjoyment, but the internal various accomplishments of men, tend to improve the state.

EPODE.

EPODE.

You arrived O Paris, where you have been educated among the snowy heifers of Ida, tuning barbarick strains on your reed, and playing on your pipe in imitation of the Phrygian lute of Olympus; whilst your well fed-oxen browzed, when the judgment of the goddesses awaited you, which caused your departure for Greece, to the ivory mansion of Menelaus, where you infused desire into the eyes of Helen, fixed upon you, and you also were inflamed with love. Wherefore discord conducts Greece with arms and ships to the citadel of Troy.

Lo the eminent blessings of the great: behold Iphigenia the daughter of our monarch, and my queen Clytemnestra the daughter of Tyndarus. How illustrious the families they sprung from, and to what great fortunes they themselves have arrived! The powerful and wealthy appear like gods to humble mortals. Let us natives of Chalcis, stand and receive the queen on the ground from the carriage safely, and courteously in our arms, with tender attention; that the noble offspring of Agamemnon might not, immediately upon her arrival, be alarmed, and that we may not cause disturbance nor fright to these Argives, to whom we are strangers.

CLYTEM-

CLYTEMNESTRA, I PHIGENIA, CHORUS.

Cly. We consider your courtesy, and auspicious words as a favourable omen. And I entertain some hope, that in coming hither, I have conducted my daughter to a fortunate marriage. Take out of the car, the portion which I have brought for my daughter, and convey it carefully into the tent. But, my child, leave the car, and light upon your delicate, and tender feet. Receive her in your youthful arms, and take her down from the carriage. Let some one lend me the support of her hand, that I might safely descend from my seat, in the carriage. Let others stand before the horses, for the eye of a horse, if not soothed, is easily startled. Take down also this child Orestes Agamemnon's son, for he is yet an infant. My child do you sleep, overpowered by the agitation of the carriage. Wake to the happy nuptials of your sister, for you, who are noble yourself, shall join in alliance with an illustrious hero, the godlike son of the daughter of Nereus. Iphigenia my child sit here decently, at your mothers feet, and make me happy in the eyes of these strangers, by placing yourself close to me : and salute your father, who comes this way.

IPHI.

IPHIGENIA, CLYTEMNESTRA, AGAMEMNON,
CHORUS.

Iphi. I will run, my mother, (be not angry with me) and throw myself on my father's bosom.

Cly. O Agamemnon, my greatest honor, we are come obedient to your commands.

Iphi. But I, my father would fain run, and clasp your bosom, after a long absence, for I am impatient to see you : but take it not amiss.

Agam. Enjoy that pleasure, my child, for you always loved your father most of all the children I begot.

Iphi. O my father, I behold you with pleasure, after a long absence.

Agam. And indeed your father is delighted to see you. Your expressions equally apply to us both.

Iphi. Hail, you acted right in sending for me, my father.

Agam. I know not how I should, or should not agree with you in this my child.

Iphi. Ha! with what disturbance you look at me, though glad to see me.

Agam. Many cares trouble a king, and commander of an army.

Iphi. Devote yourself to me at present, and think not of those cares.

Agam.

Agam. I am entirely devoted to you now, and to nothing besides.

Iphi. Relax your brow, and assume a chearful countenance.

Agam. Behold I am delighted, greatly delighted, while looking at you, my child.

Iphi. And yet the tears trickle from your eyes.

Agam. Because our approaching separation will be of long continuance.

Iphi. I know not what you mean, I know it not, my dearest father.

Agam. By your sensible words you melt me more into pity-

Iphi. I will only say silly things, if thus I can make you chearful.

Agam. Strange! I have not power to be lent. But I applaud you.

Iphi. Remain at home, my father, with your children.

Agam. I desire it, but I am griev'd because I cannot effect my desire.

Iphi. Cursed be the instruments of war, and misfortunes of Menelaus !

Agam. They will prove the curse of others first, and have prov'd mine already.

Iphi. What a long time you have been delay'd in the recesses of Aulis !

Agam. And even still, something prevents me from marching over my army.

Iphi. Where do they report the Phrygians dwell, my father?

Agam.

Agam. Where I wish Paris Priam's son had never lived.

Iphi. You are to sail far hence, after departing from me, my father?

Agam. You agree with your father, in this particular, my child.

Iphi. Oh! that it were decent for you and me, to take me a companion in the voyage.

Agam. Do you desire it? You shall also sail where you shall remember your father,

Iphi. Shall I sail with my mother or go alone?

Agam. Alone, separated from your father and mother.

Iphi. Surely then you are sending me to reside in another family,

Agam. Desist. It is not proper Virgins should know such things.

Iphi. Hasten back from Phrygia, my father, after having well adjusted affairs there.

Agam. I must first offer up a certain victim here.

Iphi. It is proper to begin with sacrifice (for this is pious)

Agam. You shall know, for you are to stand near the lavers.

Iphi. Shall we then my father, lead a chorus round the altar?

Agam. I deem you more happy than myself in being ignorant. But depart into that tent, that you might be seen by the virgins, first giving me a bitter kiss, and your right hand: because
cause

cause you shall dwell a long time absent from your father. O bosom, cheeks, and yellow locks! What anguish the city of Troy and Helen proved to us! I will say no more, for a rapid stream from my eyes overpowers me, whilst I hold you. Retire into the tent.

AGAMEMNON, CLYTEMNESTRA, CHORUS.

Agam. But, offspring of Leda, I intreat you be not angry with me for this reason, that I indulge my grief too much when I am to bestow my daughter on Achilles. It will, it is true, be a happy separation, but yet when the father, that laboured considerably in the education of his children, consigns them to other families, they are cause of grief to parents.

Cly. I am not so destitute of reason. Be assured I will be equally affected (so far from censuring you) when with the marriage hymn, I conduct my child forth. But compliance with custom, and length of time will put a stop to these emotions. I know the name of him, to whom you have betrothed your daughter: but I desire to be informed of his family and country.

Agam. A daughter by name *Ægina*, was begot of *Asopus*.

Cly. Was it a god, or mortal that was united to her in marriage?

Agam. Jupiter; and he begot *Æacus* prince of *Ænone*.

Cly.

Cly. What son of *Æacus* possess'd his inheritance?

Agam. *Peleus*. And *Peleus* obtained *Ne-reus's* daughter.

Cly. Was she the gift of a god, or did he seize upon her in despite of the gods?

Agam. Supreme *Jove* bestowed and consign-ed her on him.

Cly. But where did he espouse her, was it in the waves of the deep?

Agam. Where *Chiron* inhabits the sacred recesses of *Pelion*.

Cly. Where they report the race of the cen-taurs resided?

Agam. In that very place the gods solemnized the nuptials of *Peleus*.

Cly. Was it *Thetis* or his father educated *Achilles*?

Agam. It was *Chiron* that he might not im-bibe the morals of depraved men.

Cly. Wife was the teacher, but wiser still was he that committed him to be instructed.

Agam. Such is the man that is to be your daughter's husband.

Cly. No despicable husband truly; but what city of Greece does he inhabit.

Agam. He resides near the river *Apidanus*, on the confines of *Phthia*.

Cly. Shall he convey your and my child thither?

Agam. Be that the care of him who shall possess her.

Cly.

Cly. May they prosper ! but on what day will he marry her ?

Agam. When the auspicious full moon returns.

Cly. Have you offered the goddess the sacrifice preparatory to your daughter's marriage ?

Agam. I am preparing it. We are now employ'd about this event.

Cly. And will you afterwards celebrate the marriage ?

Agam. After I have offered due sacrifice to the gods.

Cly. But where shall we prepare the banquet for the women ?

Agam. Here at the well-built ships of the Græcians.

Cly. Is that decent ? But however we are under a necessity of complying with it ?

Agam. Do you know, my wife, what is to be done ? but be advised by me.

Cly. What is the matter ? for I am accustomed to be always directed by you.

Agam. Here where the husband is, we will.

Cly. Will you without the mother do any thing that belongs to me ?

Agam. Give your child in marriage in the presence of the Græcians.

Cly. But where in the mean time shall I remain ?

Agam. Depart for Argos, and take care of your other virgins.

Cly

Cly. And leave my child ! But who will hold the torch ?

Agam. I will hold the torch usual at marriages

Cly. That is not the custom ; and you judge improperly of these things.

Agam. It is not decent for you to appear amidst a numerous army.

Cly. It is decent that I the mother should give my children in marriage.

Agam. The virgins at home too should not be left alone.

Cly. They are well secured in their strong apartments.

Agam. Be persuaded.

Cly. No, by the Argive goddess queen. Depart and attend to your business without. As for me I will prepare those things within, that ought to be ready for virgins upon their marriage.

AGAMEMNON, CHORUS.

Agam. Alas ! I have laboured to no effect, and failed in my expectations, in wishing to remove my wife from my presence. I use artifice and contrive stratagems against my dearest friends, but am defeated in every one. However, I will have recourse to the priest Calchas, and consult with him about the goddess's pleasure, my misfortune, and the distress of Greece.

A wife

A wise man ought to cherish a complying virtuous wife, in his family, or keep none at all.

CHORUS.

STROPHE.

The multitude of the Græcian forces, shall go to Simois with silver streams, and to Ilium, and Troy founded by Apollo, with ships and arms: where I am told, Cassandra tosses her yellow hair adorned with a green laurel crown, when inspired by the various violent impulses of the deity.

ANTISTROPHE.

The Trojans shall be stationed in the citadel, and on the walls round the city, when the brazen armed forces, after crossing the sea in their swift ships, shall with the help of their oars, arrive in the channel of the Scamander, resolved to carry back from Priam's country to Greece, with the strong shields and spears of the Græcians, Helen the sister of the twin sons of Jove that reside in Heaven.

EPODE.

And with bloody slaughter shall surround the strong towers of Pergamus, a fortress of the Phrygians, bear away their heads severed from
their

their trunks, utterly overturn the ancient city of Troy, and make the daughters and wife of Priam bitterly lament: and Helen the daughter of Jove shall sorely grieve, for having deserted her husband. May neither I nor my posterity ever conceive such apprehensions as those, which the wealthy Lydian matrons, and wives of the Phrygians, standing by the loom shall thus express. Who will tear off my elegant locks, ruined as I am after my country has been overrun with desolation, and sorrow, through your means, offspring of the stately necked swan? if the report be true, that Leda embraced a winged bird, when Jupiter was metamorphosed; or whether the fables in poetick writings, inconsistently and rashly, propagated these reports among men.

ACHILLES, CHORUS.

Achil. Where is the leader of these Græcian forces? will any servant inform him that Achilles the son of Peleus is enquiring for him here at the gate? We do not all delay here at the Euripus on equal terms, for some of us, who are strangers to marriage, having left our mansions unguarded, sit inactive here at the shore; and others, who have wives leaving them childless (such a violent desire for this expedition has seized all Greece, not without the decrees of heaven) It is fit I should give a proper account of my own situation. Let all others that
chuse

chuse speak for themselves. Having left Pharsalus and my father Peleus, I am delay'd here at those faint breezes of the Euripus, and restrain the Myrmidons, who incessantly importune me with these words. Achilles why do we delay? How long still shall we defer the expedition to Troy? Proceed, if you intend to act; or conduct this army back again, attending no longer on the delays of the Atridæ.

CLYTEMNESTRA, ACHILLES, CHORUS.

Cly. O son of the Goddess Thetis, upon hearing your voice within, I am come forth from the tent.

Achil. O sacred modesty! What woman do I behold possess'd of so fair a form?

Cly. It is not surprising you should not know me whom you have never seen before. But I applaud your reverence for modesty.

Achil. But who are you, or why come to the Græcian host, a woman amongst men guarded with armour?

Cly. I am daughter of Leda. My name Clytemnestra, and king Agamemnon is my husband.

Achil. You have given an ample account in few words, of what was necessary; but it is indecent in me to hold conversation with a woman.

Cly

Cly. Stay (why do you shun me) and join right hands with me as an auspicious prelude to your marriage ?

Achil. What say you, join right hands with you. I would fear Agamemnon's resentment if I touched what I have no right to ?

Cly. You have a right by all means, because son of the sea-born Thetis, you are to marry my daughter.

Achil. What marriage do you speak of ? Silent astonishment seizes me, woman, unless it is through want of reason, you express these extravagant words.

Cly. It is natural to all to be confused at seeing new friends, particularly when they speak of marriage.

Achil. I never solicited the marriage of your daughter, woman, nor was a syllable drop'd by the Atridæ to me concerning marriage ?

Cly. What can this mean ? Wonder at my words again, for your expressions are indeed strange to me.

Achil. Conjecture ; it concerns us both to conjecture upon this occasion, for both perhaps are true in our assertions.

Cly. I have been grossly abused. I am preparing for a marriage without foundation, it seems. I am ashamed of this.

Achil. Perhaps some one has sported with you and me ; but consign such things to contempt ; and care not for them.

Cly.

Cly. Adieu ! for I can no longer look at you with composure, after uttering falsehood, and suffering unworthy treatment.

Achil. You also receive the same return from me. But I will go, to enquire for your husband, into this tent.

OLD SLAVE, ACHILLES, CLYTEMNESTRA,
CHORUS.

Slave. O stranger descendant of *Æacus* ! wait O goddess born, that I may address you, and you O daughter of *Leda* !

Achil. Who has opened the door, and called ? He calls as if disturbed.

Slave. A slave, nor am I insolent on this account, because my condition does not allow me.

Achil. Whose slave ? Not mine surely. My business has no connection with *Agamemnon's*.

Slave. Her's who stands before the tent, the gift of her father *Tyndarus*.

Achil. I wait ; inform me, if you think proper, wherefore you have detained me.

Slave. Are you standing alone before these doors ?

Achil. You might speak to us as though we were alone, but come forth from the king's residence.

Slave. O fortune and my prudent care save whom I wish.

F

Achil.

Achil. This discourse will be spun to a great length ; but it is of some moment.

Cly. I conjure you by your right hand, delay not if you want to give me any information.

Slave. Do you know what I am, and how affectionate I have been to you, and to your children ?

Cly. I know you have been an old slave in my family.

Slave. And that Agamemnon received me as a part of your dower.

Cly. You attended me to Argos, and have been mine constantly since.

Slave. So it is, and I have been attached to you, but less to your husband.

Cly. Disclose to us at length, what intelligence you mean to convey.

Slave. The father that begot her, is resolved to kill your daughter with his own hand.

Cly. How ? Old man I abhor your report, for surely you must be distracted .

Slave. With a sword he will pierce the snowy neck of the ill-fated virgin.

Cly. Oh wretched am I ! but is my husband distracted ?

Slave. Perfectly in his reason, except to you and your child, in this he is distracted indeed'.

Cly. For what cause ? What evil deity has excited him to it ?

Slave. An oracle, as Calchas declares, that the army may be enabled to fail.

Cly.

Cly. Whither, miserable am I, and miserable is she whom her father designs to murder.

Slave. To the seat of Dardanus, that Menelaus might recover Helen.

Cly. Was Helen's return then to be fatal to Iphigenia ?

Slave. You have the whole account. Her father resolves to sacrifice your child to Diana.

Cly. But what design had this marriage that brought me from home ?

Slave. That you might gladly conduct your daughter to be given in marriage to Achilles.

Cly. Oh my child ! you came here to your destruction, both you and your mother.

Slave. You have both suffered cruel treatment ! and Agamemnon resolved upon barbarous guilt.

Cly. I am ruined, alas ! and my eyes can no longer withhold the tears.

Slave. Because it is a piercing grief to lament the privation of our children,

Cly. But whence, old man, do you say you got this intelligence ?

Slave. I was dispatched to take another letter to you besides that first written.

Cly. Was it forbidding or ordering me to bring my daughter to be sacrificed ?

Slave. Ordering you not to bring her, for your husband happened then to be in his reason.

Cly. And after carrying the letter why did you not deliver it to me ?

Slave. Menelaus, the author of all this mischief, wrested it from me.

Cly. O offspring of Peleus ! O son of Thetis, have you heard all this ?

Achil. I have heard of your misery, and I am provoked at my own usage.

Cly. They will murder my daughter, deluding us with the stratagem of your marriage.

Achil. I condemn your husband, and will not thus tamely submit to my treatment.

Cly. I who am a mortal, will not be ashamed to fall prostrate at your knees, O goddess-born ! for why would I behave with arrogance ? Upon what occasion should I exert myself more strenuously than for my child ? But, O son of a goddess ! relieve my distress, and her that was reputed your wife (in vain indeed ! but however I have crowned, and conducted her with an intent to marry you. But I brought her to be slaughtered, and a censure will fall upon you if you do not protect her ; for though you were not united to her, yet you were considered the beloved husband of the ill-fated virgin) I humbly supplicate this ; I implore it by your right hand, and by your mother, for I am destroyed by your name, which you ought to vindicate. I have no other asylum to fly to but your knee, nor is there any friend to comfort me. As to Agamemnon's conduct, you have heard how cruel and desperate it is. I am come, as you perceive, a woman, to the lawless naval forces, impudent in mischief, but serviceable

serviceable when they please. If you condescend to lift your hand for our protection, we are secure ; but otherwise we are undone.

Cho. It is a weighty circumstance to be a mother, and produces a great charm, which all partake of, namely, to labour zealously for our children's preservation.

Achil. My great soul swells violently ; it is skilled to resent injuries, and to moderate its joy in great prosperity.

Cho. Such men are judicious in regulating their lives with propriety and wisdom.

Achil. It sometimes happens, that it is pleasing not to display too much wisdom ; again, that it becomes useful to prove our judgment. But I, who have been educated in the house of Chiron, a very virtuous man, have learned to preserve my manners simple and just. I will submit to the command of the Atridæ, if they rule with justice ; but when they are unjust, I will not obey. Here, and in Troy, I will prove my liberal disposition, and by my sword add dignity to the army with all my power. As to you, who have received barbarous usage from your nearest friends, I will encompass, and protect you with such pity as befits a youthful warrior : and your child, who was reputed mine, shall never be sacrificed by her father ; nor will I bestow myself on your husband as an instrument to concert such treachery ; for my name, though without lifting the sword, would be the murderer of your daughter, and

your husband the cause thereof, and my body would no longer be free from guilt, if the virgin, after having suffered cruel and intolerable abuse, and (strange to relate) after having been insulted with the grossest indignity should perish by means of me, and of my marriage. I would be the vilest of the Græcians, (I contemptible, and Menelaus noble) as if I were not the son of Peleus, but of some fiend, if my name should serve as an instrument of murder to your husband. I swear by Nereus nourished in the liquid waves, the fire of Thetis who bore me, that king Agamemnon shall not lay hands on your daughter, nor even with his finger touch her robes. Otherwise Sipylus, that limit of the Barbarians, shall become a city, whence commanders of illustrious birth have sprung, and my native Phthia shall be no where famous. As for the prophet Calchas, he will take up the cakes and lavers to his sorrow. But what sort of a man is a prophet? A man who, as it happens, tells some truth, but much falsehood; but is ruined when unsuccessful. With respect to marriage, numberless virgins eagerly seek to be espoused by me. This suffices. But king Agamemnon has insulted me; he should have borrowed my name with my permission, to obtain his daughter, and Clytemnestra would be easily persuaded to give her daughter in marriage to me; and I would have bestowed her on the Græcians, if the voyage to Troy depended upon this circumstance. I would
not

not refuse to support the publick cause of those with whom I bore arms : but now I am despised by the chiefs, as one they might cheaply treat with honor or indignity ; but my steel shall soon be the test of this, which, before I set out for Troy, I will tinge with the bloody stains of slaughter, if any presumes to deprive me of your daughter. Be appeased ; I have been a powerful tutelary god to you, though I am no deity ; but yet I will prove one to you.

Cho. You have spoken, O son of Peleus, worthy of yourself, and of the sea-born venerable goddesses.

Cly. O how shall I applaud you, neither excessively, nor too poorly, lest I forfeit your esteem, for the worthy, when praised, are in some respect offended with those that praise them, if their encomiums exceed truth. Afflicted with misfortunes that belong only to myself, (for you have no share in my troubles) I blush to make use of complaints ; but a generous man, though a stranger to them, acquires honor by succouring the distressed. Take pity on me, for I have suffered cruel treatment. I first cherished vain hopes in expecting I would obtain you for a son ; again the death of my daughter may perhaps prove an omen to your future marriage, which you ought to guard against. You have nobly begun your discourse, and concluded it nobly ; for if you are determined, my child shall be safe. Do you desire, that as

a suppliant, she should embrace your knees. This is unusual with virgins ; but still, if you think proper, she shall come, in despite of modesty, with an ingenuous countenance. Or shall I in her absence obtain the same favour from you ?

Achil. Let her remain at home, for decorum should be respected.

Cly. But we ought to observe this decorum, as it is consistent with our situation.

Achil. Woman, bring not your daughter into my presence, and let us not expose ourselves to the reproach of indiscretion ; for an assembled army, when not engaged in any necessary business, are fond of malevolent and injurious language. You will effectually meet with equal success, whether you do, or do not supplicate me, for it is my greatest object to deliver you from those misfortunes : therefore having heard this one particular, rest assured I utter no falsehood. If I promise falsely, and vainly delude you, may I perish ! but may I not ! if I preserve your daughter.

Cly. May you prosper, always relieving the miserable !

Achil. Attend now, that the affair may be conducted properly.

Cly. What do you propose, for I will be all attention to you ?

Achil. Let us advise the father again to resolve more prudently.

Cly. He is weak-minded, and in too much apprehension

apprehension of the army.

Achil. But some reasons prevail over others.

Cly. Indeed I have but faint hopes ; but yet pronounce what I am to do.

Achil. First entreat him not to slay his child, but if he is obstinate, you must repair to me, for if he is persuaded to his duty, there is no need that my exertions should be employed, because that alone ensures her safety, and I will be better attached to my friend, and the army would not condemn me, if I accomplished this, more by reason than force ; and when successfully executed it will give greater pleasure to you, and your friends, though I should not interpose.

Cly. How judiciously you have spoken ! I must comply with your advice ; but if I succeed not in my purpose, when shall I see you again ? where shall this unfortunate maid go to find your arm to shield her from destruction ?

Achil. Like a guard, I will protect you, where it is necessary. Let none see you ranging distractedly through the Græcian ranks : and dishonor not the family of your ancestors. Tyn-darus deserves not to be calumniated, because he was renowned among the Græcians.

Cly. Be it so. You may command : I am bound to obey. If gods exist, so upright a man will surely meet with great rewards. But if there are none, what avails it to take any trouble ?

CHORUS.

STROPHE.

What a splendid marriage roused the musick of the Lybian lute, with the harp that delights in the dancing train, and the reedy pipe, when the yellow-haired muses with their charming notes, came over Pelion to the nuptials of Peleus, bounding on the ground, with their feet dressed in golden sandals at the banquet of the gods, and celebrating Thetis, and the son of Æacus with acclamations, on the mountains of the Centaurs, and through the wood of Pelion. But Dardanus's son, the Phrygian Ganimede, the pleasing delight of Jupiter's bed, filled their drink in capacious golden cups, and the fifty daughters of Nereus, moving in a ring along the white beach, with dances graced the marriage.

ANTISTROPHE.

But the equestrian troop of Centaurs approached with piny spears, and wreaths of grass to the entertainment of the gods, and cups of Bacchus. The Thessalian nymphs with a loud voice exclaimed, O bright luminary, daughter of Nereus ! The prophet Phœbus and Chiron, skilled in the genealogies recorded by the muses, foretold the name of him who shall arrive
at

at the country of Troy, with the heavy armed spearmen of the Myrmidons, to destroy with flames the famous land of Priamus, clad in the golden armour made by Vulcan, a gift he received to wear from his goddess mother Thetis, who bore the illustrious chief. The Deities there celebrated the nuptials of Thetis principally, and of Peleus.

But the Græcians shall crown the beauteous curled ringlets of your head, like a pure mottled heifer coming from the rocky caves of the mountains, and stain with blood your tender neck, who have not been educated among the pipes and songs of the shepherds, but with your mother, as a bride whose marriage would be celebrated by the Argives. Where now has the appearance of modesty or virtue an influence to effect any wish ? when impiety is possessed of power, and virtue is neglected and forgot by mortals ; when the violation of the laws prevails, and mankind are exposed to one common danger, lest the vengeance of the gods should fall upon them.

CLYTEMNESTRA, CHORUS.

Cly. I came forth from the tent to seek for my husband, who is a long time absent since he departed from this roof. My unfortunate child is all in tears, sending forth many and various lamentations after having heard of the death her father is resolved upon. I have mentioned
Agamemnon

Agamemnon who now comes this way, and will soon be discovered to commit horrid crimes against his own children.

AGAMEMNON, CLYTEMNESTRA, CHORUS.

Agam. O offspring of Leda! I have met you very seasonably without the tent, that I may speak to you, apart from the virgin, a language unfit for girls, on their marriage to hear.

Cly. But what is that for which you snatch the opportunity?

Agam. Send your daughter forth from the tent with her father, as the lovers are ready prepared with the cakes to cast from our hands into fire appointed for lustration; and the heifers we must sacrifice before the wedding to Diana by shedding their purple gore.

Cly. Your conversation as to the words is courteous, but I know not how I should name your actions, to give them a proper appellation. Come forth, my daughter, for you are perfectly acquainted with your father's design. Take your brother Orestes and bring him under your robe, my child.

CLYTEMNESTRA, AGAMEMNON, IPHIGENIA,
CHORUS.

Cly. Behold she is here obedient to your orders. But as for the rest, I will speak in her and my own defence.

Agam.

Agam. Why do you weep, my child, and not look chearfully at me, but fix your eyes on the ground, and hold your veil before them?

Iphi. Alas ! with which of my misfortunes shall I begin ? for I might consider them all equally entitled to the first, to the last, or to the middle place.

Agam. What is the matter ? How you all agree in bearing confusion and distraction in your looks !

Cly. Answer ingenuously to my questions, my husband.

Agam. There is no need of this advice ; I desire to be questioned.

Cly. Do you intend to kill your and my child ?

Agam. Hah ! Horrid expressions ! You suspect what you ought not.

Cly. Again I repeat it ; first answer me in that.

Agam. If your questions are fair, you shall receive fair answers.

Cly. My question shall be no other ; and answer only this.

Agam. O awful fortune, fate, and my evil genius !

Cly. And mine, and her's, the same evil genius have we all .

Agam. What injury have you received ?

Cly. Do you ask this of me ? that stratagem happens to be destitute of judgment.

Agam.

Agam. I am ruined ; and my secrets are all published.

Cly. I know every particular, and have been informed of the treatment you intend to give me : but your very silence and these frequent sighs are adequate to a confession from you, trouble not yourself to speak.

Agam. Behold I am silent, for if I speak falsehood, I must add dishonor to my misfortunes.

Cly. Listen now ; for I will freely declare my sentiments, and no longer use mysteries adapted to your conversation. In the first place (that I may upbraid you first with this) you carried me away forcibly, and married me against my inclination, after you killed Tantalus my former husband, and, with impetuous whirl, dashed my infant against the ground, after having violently torn him from my breast. My brothers, the sons of Jove, conspicuous on their steeds, waged war against you ; but my father the aged Tyndarus rescued you upon imploring his protection ; and you again obtained me in marriage, in which being reconciled to you, you can testify what a blameless wife I proved to you and your family ; chaste in my affections, and improving your estate, so that you had reason to rejoice at returning home, and to consider yourself happy in going abroad. The possession of such a wife is an acquisition, a man is seldom blessed with ; but it is not rare to meet with worthless wives. I bore this son
for

for you, besides three daughters, of one of whom you cruelly deprive me, and should any ask you the reason for which you will murder her, let me know what you will alledge : or, shall I tell your motive ? in order that Menelaus might recover Helen. We pay a great ransom truly in our children for that vile woman. We purchase what we most detest, with what we hold dearest. But if you proceed upon this expedition leaving me at home, and are there doomed to a long absence ; what feelings do you suppose I can have in my palace, when I behold the seats belonging to this girl empty, and her apartments deserted ; and when in tears I shall sit alone thus deploring her fate. The father that begot you, my child, has destroyed you, having murdered you himself and no other, nor with any other arm, and left the same recompence prepared for himself at home ; since there is need but of a slender pretence for me, and the surviving children to favour you with that reception you deserve to meet with. Do not, I conjure you, do not force me to become an enemy to you, nor become one yourself. But suppose you sacrifice your daughter ; what prayers will you then offer, what success implore, after murdering your child ? Will you implore the success of a voyage of iniquity, thus setting out with guilt ? Is it reasonable I should wish you any prosperity. Must we not conclude the gods are senseless if we wish success to murderers. But at your return to Argos, will
you

you embrace your children? You dare not. Which of your children will favour you with a look, if you expose and murder one of them? So far I have proceeded in my reasoning. Is it your only care to wield the sceptre, and command an army, who ought to propose these fair conditions to the Græcians. Græcians, if you are determined to sail to Phrygia, decide by lot whose daughter is to be sacrificed: for this would have been just, and not that you should pitch upon your own child, and bestow her as a victim on the Græcians; or Menelaus should sacrifice Hermione to recover her mother, whom this business concerned. But now I who have preserved your bed inviolate, must be deprived of my child, and the guilty wretch will have the happiness of conducting her daughter back to Sparta. Answer me if I have not stated every one of these points justly: and if they are properly represented by me, kill not your and my child, and you will behave with wisdom.

Cho. Submit, Agamemnon, for it is laudable to preserve our children. No mortal can deny it.

Iphi. If, my father, I were endued with the eloquence of Orpheus, so as with my songs to persuade the rocks to follow me, and with my words to soothe whom I desired, I would have recourse to it. But now I will use my tears, the only eloquence I can; for these I have a power of using. I will twine round your knees
with

with this supplicating body of mine, which this woman bore for you. Do not kill me at too early an age. It is pleasing to see the light, and do not force me to see the infernal regions. I was the first that called you father, and that you called your child. I was the first that threw myself on your knees, that imparted to, and received from you affectionate kisses ; and these were your words. Shall I ever my child behold you residing in the house of a great man and flourishing an honor to me ? But this was my answer in return as I hung on that chin which I now hold with my hand. Shall I likewise behold you advanced in years, receive you with fond hospitality under my roof, and repay with care, and support your labours for me ? I remember well those words, but you forget them and resolve to murder me. Do not, I conjure you by Pelops, by your father Atreus, and by the mother that endured pangs at my birth, and is now pierced with a second pang for me. What concern have I in the marriage of Paris and Helen ? Why my father, should his arrival cause my destruction ? Turn to me, give me a chearful look and kiss, that I may at my death have at least this testimony of your tenderness, if you do not comply with my request. My brother, you are indeed but a weak assistant to your friends ; but however supplicate your father with tears that your sister should not die. Even infants themselves have some sense of misfortunes. Behold, my father,
 he

he entreats you by his silence. Revere my supplications, and take pity on my life. Yes, we both dear to you, the one an infant, the other of mature age, most humbly conjure you (by one concise observation I will defeat every possible argument against me) this light is most pleasing to mankind to behold, but none desires to see the realms beneath. He must be mad who is eager to die. 'Tis better to live meanly than die gloriously.

Cho. Accursed Helen, great discord prevails between Agamemnon and his children through your means.

Agam. I understand what are and what are not objects of pity, and love my own children, for otherwise I must be mad. It is shocking to me to attempt those things, and not to attempt them is likewise dreadful : for I am forced to perform them. You perceive how great a naval army is here, how many Græcian chiefs in brazen armour, to whom, as the prophet Calchas pronounces, a passage is not granted to the towers of Ilium, unless I sacrifice you ; nor is it allowed to demolish the stately city of Troy. A violent desire rages through the Græcian forces to sail with the greatest expedition to the land of the barbarians, and prevent the rape of the Græcian Matrons. They will butcher my virgin daughters in Argos with you and me, if I frustrate the oracles of the deity. Menelaus has not brought me to a slavish compliance, my child (for it is not to his will I have submitted) but

but Greece which has a right, whether I am pleased or not, to offer you. It is in this I am overcome, for its liberty ought to be asserted by you and me as far as lies in our power, and the Græcians ought not be exposed to be forcibly deprived of their wives by the barbarians.

CLYTEMNESTRA, IPHIGENIA, CHORUS.

Cly. O my child ! O strangers ! I am completely miserable in your death. Your father flies after yielding you up to destruction.

Iphi. Alas, my mother ! the same doleful lamentation of our fate extends to us both ; and I am no longer to enjoy the light or lustre of the sun. Alas : ye snowy forests of Phrygia and mountains of Ida, where Priamus formerly exposed Paris that was named Idæus in the city of Troy, a tender infant removed far from his mother to a deadly fate ! Would he had never placed Alexander to be educated a shepherd among the flocks, at the pure streams, where the fountains of the nymphs appear, and the meads flourishing with verdant herbage, blushing roses, and Hyacinths to be plucked by the goddesses. Whither Pallas formerly came with treacherous Venus, Juno, and Mercury the messenger of Jove, (Venus exulting in her power to infuse love, Pallas in her arms, and Juno in the royal marriage of supreme Jove) to a hateful trial and contest of beauty, which brings destruction to me but glory to the Græcians.

Iphi.

Cho. Diana receives you as a victim for granting a voyage to Ilium.

Iphi. But, my mother, he that begot me, unfortunate as I am ! is gone having betrayed me thus deserted. Alas how ill-fated am I ! I have experienced Helen bitter, very bitter to me, and I am to be butchered by the cruel stroke of a cruel father. I wish Aulis had never received into its harbour the prows of those brazen ships a fleet setting out for Troy ; and that a contrary wind had never blown on the Euripus by Jupiter's orders, who tempers the gales differently for different men ; for some to rejoice in full sails, for others to lament, for some to be forced to launch out, for others to furl their sails, and for others to remain in the harbour. Is not the race of short-lived mortals oppressed with numberless evils, and what necessity is there for inventing new miseries for mankind ?

Cho. Alas ! great is the slaughter and anguish, the daughter of Tyndarus is preparing for the Græcians. But it is you I am grieved for, who have met with a complication of evils, in which, would to heaven you had never been involved !

IPHI-

IPHIGENIA, CLYTEMNESTRA, ACHILLES,
CHORUS.

Iphi. O my dear mother, I perceive a body of men approaching !

Cly. And this son of a goddess, my child, whom you came here to marry.

Iphi. Open the door, my servants, that I might hide myself.

Cly. What do you fly from, my child ?

Iphi. From Achilles, whom I blush to see.

Cly. For what reason ?

Iphi. The unhappy event of my marriage covers me with confusion.

Cly. You are not in a situation to admit of such delicacy upon the present occasion, but if we can effect any thing, it will not be by scrupulous austerity.

Achil. O ill-fated daughter of Leda !

Cly. You address me with truth.

Achil. There are dreadful clamours among the Græcians.

Cly. What clamours ? let me know them.

Achil. Concerning your daughter.

Cly. Your expressions convey an evil omen.

Achil. That it is necessary to sacrifice her.

Cly. And does none oppose these threats ?

Achil. Even I myself have been exposed to the tumult.

Oly. What tumult, my friend ?

Achil.

Achil. That of being crushed with stones.

Cly. Was it in defence of my daughter ?

Achil. The very same.

Cly. But who dared to insult your person ?

Achil. All the Græcians.

Cly. But did not the Myrmidons assist you ?

Achil. They were most incensed against me.

Cly. Therefore, my child, we are ruined.

Achil. They called me a slave to marriage.

Cly. But what answer did you return ?

Achil. That they should not kill her that was destined to be my wife.

Cly. Reasonable truly.

Achil. Whom her father promised me.

Cly. And sent from Argos.

Achil. But I was overpowered by the shouts.

Cly. The multitude is a dangerous pest.

Achil. But still I will stand in your defence.

Cly. And will you a single man oppose an army ?

Achil. Do you perceive these armed men ?

Cly. May you prosper from that spirit !

Achil. I will prosper.

Cly. Will not my daughter then be slain ?

Achil. Not with my consent.

Cly. But who will come to touch my child.

Achil. many thousand ; but Ulysses will drag her away.

Cly. Is it that descendant of Sisyphus ?

Achil. The very same.

Cly. Acting on his own authority, or appointed by the army ?

Achil. Appointed at his own desire.

Cly.

Cly. An execrable choice to commit murder.

Achil. But I will oppose him.

Cly. Will he seize upon and drag her away by force?

Achil. Certainly, by the golden hair.

Cly. What shall I then do?

Achil. Defend your daughter.

Cly. As far as it depends on that, she shall not be slain.

Achil. But it will certainly come to this.

Iphi. Listen mother, to my words, because I perceive you are enraged against your husband to no purpose. 'Tis difficult for us to overcome impossibilities: indeed it is just to applaud this stranger's zeal. But you ought to take care lest you incur the odium of the army, and we effect nothing thereby, but that this hero should meet with some disaster. Attend, mother, to what entered my mind upon consideration. I am determined to die, and this I intend to fulfil with glory. Drop your resentment entirely, my mother, and consider with me how reasonably I speak. Powerful Greece unanimously looks up to me. On me depend the sailing of the fleet and the subversion of Troy, and no more to suffer their future wives (if they perform any remarkable exploit against the barbarians) to be ravished out of wealthy Greece by revenging the loss of Helen whom Paris carried off. By my death I will secure all these, and my glory in having preserved Grece shall be

be immortal. It becomes me not to be too fond of life, for you bore me for the common service of Greece, and not for yourself alone. Numerous armed forces both by sea and land, when their country is insulted, will have the courage to perform something great against the enemy, and to expose their lives in defence of Greece. And shall my single life prevent all this? What justice is there in such a conduct? Is it possible for us to refute this? Let us now come to the following circumstance. It is not just that this youth should fight with all the Græcians, nor engage in a woman's cause. One man is better entitled to enjoy the light than ten thousand women. But if Diana desired to receive my body as a victim; can I a mortal prevent the will of a deity? It is impossible. I give up my body to Greece. Offer it and lay Tr^{oy} in ruins. This shall be my monument to posterity, my children, my nuptials, and my glory. But it is fit, my mother that the Greeks should rule over the barbarians, and not the barbarians over the Greeks: because those are slaves, but these free-born.

Cho. Your conduct, O daughter! is truly noble: but your fortune and the desire of the goddesses are afflicting.

Achil. O daughter of Agamemnon, some god would make me happy if I were to obtain you in marriage. I deem Greece fortunate in you, and you in Greece, because you expressed this generously and worthy your country: for
omitting

omitting to resist the gods which exceeds your power, you have considered prudently what is most useful and necessary. A desire of enjoying you seizes me more when I perceive your greatness of soul, because you are noble. But behold, I am determined to serve and receive you into my family; and let Thetis witness I will be grieved if I cannot protect you by engaging in fight with the Græcians. Reflect; death is a bitter evil.

Iph. I speak thus not through any fear whatever. 'Tis enough that the daughter of Tyn-darus excite by her beauty battles and slaughters among men. But perish not, O stranger, nor destroy any other in my defence, but permit me to preserve Greece, if possible.

Achil. O superior dignity of soul! I have no longer an answer to return to this, as it is your intent. Your design is noble (for why should any disguise the truth?) but you might even yet perhaps repent of this resolution. That you may therefore be confident of my promise, I will go and station these armed men near the altar, in order not to suffer, but prevent your death; and perhaps you may use my advice, when you perceive the sword close to your neck. I will not then suffer you to be slain through your imprudence. But I will repair to the Goddess's temple with this body, and wait your arrival there.

G

IPHIGENIA

IPHIGENIA, CLYTEMNESTRA, CHORUS.

Iphi. Why, my mother, do you in silence bedew your cheeks with tears ?

Cly. Unhappy as I am ! I have cause to be afflicted in mind.

Iph. Desist and do not intimidate me. In this be directed by me.

Cly. Speak, for you shall receive no injury from me, my child.

Iph. Cut not a lock of your hair, nor cloathe your body in sable garments.

Cly. Why, my child, do you enjoin this after I shall be deprived of you ?

Iph. You shall not. I am safe ; and through my means you will be illustrious.

Cly. How have you expressed this ? Ought I not lament the loss of your life ?

Iph. No, because a tomb will not be erected for me !

Cly. What ! Is not a sepulchre appointed for the dead ?

Iph. The altar of the goddess sprung from Jove will be my sepulchre.

Cly. My child, I will obey you, because your observation is just.

Iph. As I shall be happy and a benefactress of Greece.

Cly. But what message shall I carry to your sisters ?

Iph.

Iph. Neither shall you array them in mourning.

Cly. But shall I carry any dear expression from you to the virgins?

Iph. To farewell; and educate this child Orestes to man's estate.

Cly. Embrace him, as this is the last sight of him you shall enjoy.

Iph. O my dearest brother, you have assisted your friends with all your power.

Cly. Is there any thing I might oblige you by doing in Argos?

Iph. Bear no ill will to my father and your husband.

Cly. He must encounter severe contention on your account.

Iph. He has involuntarily destroyed me, to serve Greece.

Cly. But by treachery, ungenerously, and unworthy of Atreus.

Iph. Will any conduct me, before I am dragged away by the hair?

Cly. I will attend you.

Iph. By no means. You speak improperly.

Cly. I will cling fast to your robes.

Iph. Be advised by me, my mother, and stay, as this is more honourable both for you and me. Let one of my father's attendants here conduct me to Diana's meadow, where I am to be sacrificed.

Cly. You are departing from me, my child.

Iph. And shall never return.

Cly. Leaving your mother.

Iph. As you perceive without meriting such a fate.

Cly. Stay, desert me not.

Iph. I will not permit you to shed a tear.

IPHIGENIA. CHORUS.

Iph. But youthful virgins celebrate with hymns, upon my destiny Diana daughter of Jove. Let auspicious language prevail through the Græcians. Let some begin the ceremony with baskets ; let the fire blaze for cakes offered in lustration ; and let my father lay his right hand upon the altar ; for I am approaching to bestow victorious prosperity on my country. Lead me on the subverter of Ilium and the Phrygian towers. Bring and tye garlands round my temples. Here I present my hair to be crowned : and with lavers filled with water go round the temple and the altar in honor of Diana ; Diana the happy queen ; that I may accomplish the oracle, if necessary, by shedding my blood, and offering myself a victim.

Cho. O venerable mother, would we were allowed to bestow you the tribute of our tears ! But it is not proper at sacrificing.

Iph. O youthful nymphs, sing with one voice the praises of Diana situated opposite Chalcis, where the warlike arms have been delayed on my account, in the narrow harbour of Aulis.
Adieu,

Adieu, O mother earth, Pelasgia, my native
Mycenæ and Therapnæ.

Cho. You speak of the city of Perseus, the
work of Cyclopean hands.

Iph. You have nourished me a great lumina-
ry for Greece, yet I do not refuse to die.

Cho. Because glory shall never fail you.

Iph. O bright day and lustre of heaven, I
will reside in another life and state. Farewell,
light, dear to me.

C H O R U S.

Behold this destroyer of Ilium and Phrygia
advancing, her head crowned with a garland, and
besprinkled with the water of basins, to be
pierced through her beauteous neck at the altar
of the goddess, and fall with her blood stream-
ing around her. The pure springs of your
country and the lavers await you, and the
Græcian army intent upon the expedition to
Troy. But let us invoke the supreme Diana
daughter of Jove that this may be attended
with a prosperous event. O awful Goddess,
who delight in human sacrifices, grant the
Græcian army a passage to the Phrygian land,
and to the perfidious city of Troy; and permit
Agamemnon to encircle his brows, by force
of arms, with a crown most honourable to the
Greeks, an ever-memorable glory.

MES-

MESSENGER. CLYTEMNESTRA. CHORUS.

Mess. Clytemnestra, daughter of Tyndarus, come forth from the tent to hear my message.

Cly. I came out upon hearing your voice miserably disturbed and distracted with terror; lest you come with some additional distress to me besides the present.

Mess. I intend to give you an astonishing and strange account of your daughter.

Cly. Delay not, therefore; but relate it quickly.

Mess. My dear mistress, you shall hear the whole explicitly. I will recount it from the very beginning, unless my mind errs and disturbs my tongue in the narration. When we arrived at the grove and flowery meadows of the daughter of Jupiter, conducting your daughter where all the Græcian forces were assembled, immediately a great number of Greeks thronged together; but when king Agamemnon saw his daughter entering the grove to be sacrificed, he groaned, and having turned away his head shed tears, and held his robe before his eyes; but she stood by her parent, and thus address'd him. My father, I am come, and I freely offer myself to be led and sacrificed at the goddess's altar, for the preservation of my country and of all Greece, since this is the order of the oracle; and as far as it relates to me, may you prosper, obtain victorious

rious spoils, and return in safety to your country; wherefore let no Greek lay hands on me without my knowledge; for I will present my neck courageously. Thus she spoke; but the entire audience were amazed at the great spirit and courage of the maid. Talthibius, whose province it was, standing in the midst of them enjoined auspicious silence on the army. But the prophet Chalcas unsheathing a golden-hilted sharp sword laid it in the basket, and crowned the virgin's head; but the son of Peleus taking the basket and laver together ran round the altar and thus he prayed. O! huntress Diana, daughter of Jove, who conduct in her orb by night this bright moon, receive this victim. We the Græcian army and king Agamemnon offer you the pure blood of a beauteous virgin's neck. Grant the fleet a prosperous voyage, and that we may take by force the citadel of Troy. The sons of Atreus and all the Græcian army stood with their eyes fixed on the earth; but the priest taking the sword offered his prayers and examined her neck in order to strike it. But no small grief seized my soul, and I stood with downcast looks, when suddenly a wonder appeared: for all distinctly heard the sound of the stroke, but not one knew in what part of the earth the virgin was swallowed. The priest exclaimed, and the entire host cried out, at observing an unexpected object sent by some deity, which even when seen we could scarce give credit to: for a stag
very

very large and beautiful to behold lay gasping on the ground, with whose blood the altar of the Goddess was all over besprinkled. Upon this Calchas, as much rejoiced as you can conceive, said, leaders of the united forces of Greece, do you perceive this stag that ranged the mountains which the Goddess has laid before you as a victim on her altar. She prefers this to the virgin, that she might not pollute her altar with noble blood, but she has received this with pleasure and will grant us a prosperous voyage and course to Troy. For this reason let every mariner take courage, and repair to his ship, as we are this very day to leave the winding harbour of Aulis, and sail through the Ægean sea. But after the entire victim was consumed in the blazing flames, he prayed the army might obtain a favourable passage. Agamemnon dispatched me to inform you of this, and to let you know what good fortune he was favoured with from the gods, and that he has attained everlasting glory throughout Greece. I, who have been present and seen the transaction, assure you your daughter was transported to heaven. Away with sorrow and forget your resentment to your husband. The ways of the Gods are inscrutable to mortals, and they preserve whom they love, for this day has seen your daughter dead, and again enjoying the light.

Cho. How delighted I am, for your sake, at hearing this account from the messenger. He
says

says your daughter lives and resides among the gods.

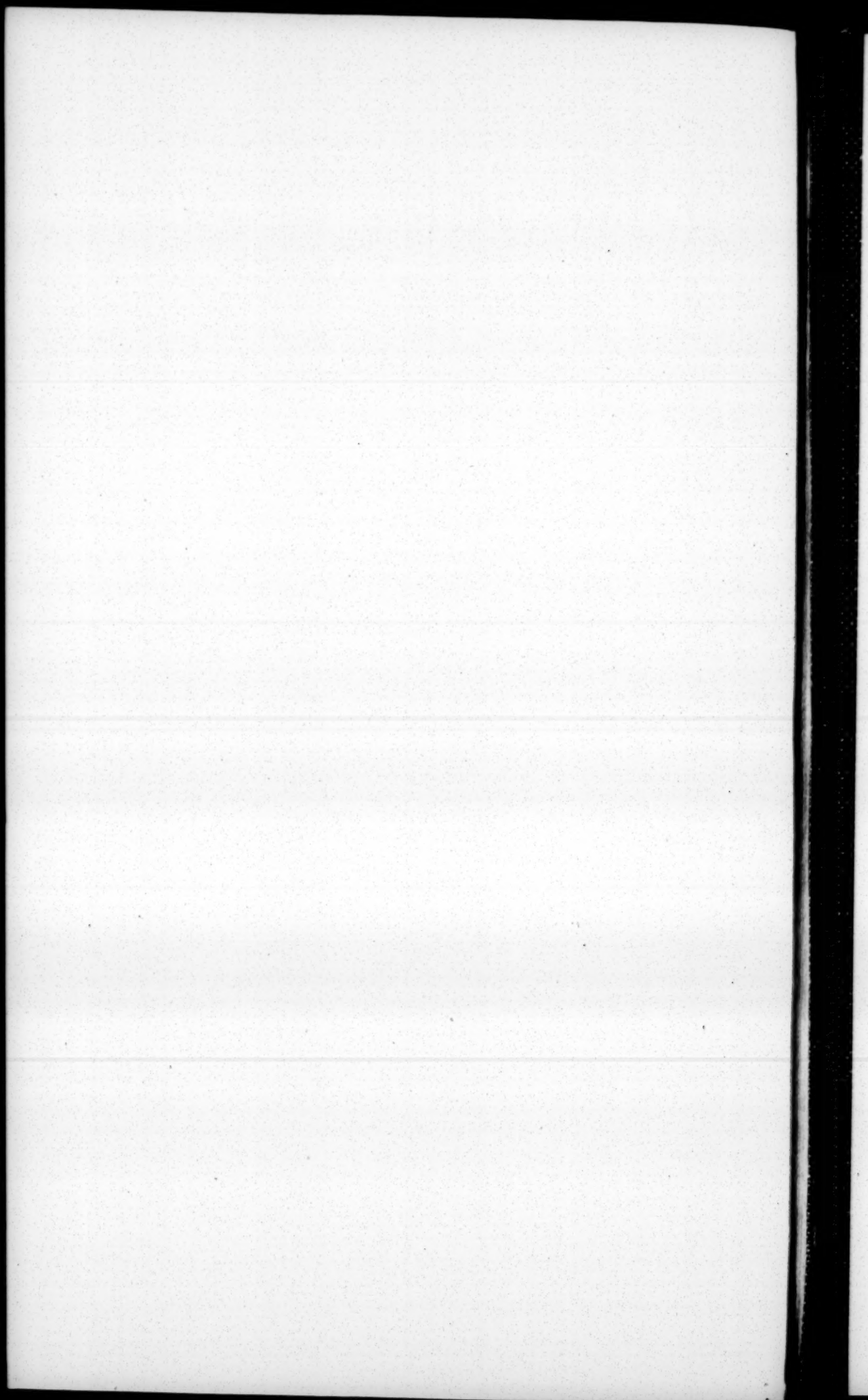
Cly. O my child, by what deity have you been carried away ? By what title shall I address you, or what shall I conclude ? That those groundless reports have been invented for my consolation, that I might desist from my bitter lamentations for you.

Cho. Agamemnon himself approaches, who can give you the same information.

Agam. With respect to our daughter, we are really happy, my wife ; for she undoubtedly enjoys the society of the gods. But you are to take this tender infant and return home, as the forces are now intent upon setting sail. And now, farewell. My conversation with you after my return from Troy will be of a late date. I wish you prosperity.

Cho. Agamemnon, may you arrive joyfully in the Phrygian land, and with joy return, with most honourable spoils from Troy.

F I N I S.



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